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# Nonprofit Organizations and the Ever-changing Culture of the American Society: An Analysis of Values and Support

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**Nonprofit Organizations and the Ever-changing  
Culture of the American Society:  
An Analysis of Values and Support**

**A Thesis Presented to  
the Academic Faculty of the American Studies Program  
Of  
Kennesaw State University**

**By**

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College of Humanities & Social Sciences  
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Certificate of Approval

This is to certify that the thesis/project of

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Master of Arts in American Studies  
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## Introduction

The nonprofit sector has evolved greatly since its origins, showing signs of flexibility and sustainability. Although the United States government provides many services to meet the needs of American citizens, nonprofit organizations pick up where government services leave off for a plethora of causes. Nonprofit organizations are a way society cares for itself; through supporting and valuing a nonprofit organization, a community is essentially investing in the betterment of itself.

This capstone thesis will explore possible definitions of civil society and value that will allow for the better understanding of where, why, and how value in the nonprofit sector has developed through history, as well as the challenges it faces today. Through the lenses of two case study organizations, these theories explore potential answers to the research question of the relationship in value between civil society and the nonprofit sector and what that says about our developed values as a country.

This literature review will organize the research and research questions used in this capstone thesis to better understand the topics of civil societal values and the nonprofit sector. Analyzing even the terms necessary to explain these issues is complex and will require many definitions and theoretical viewpoints to gain an understanding of the relationship. The following sections will note the vital issues addressed later in this capstone thesis and why the literature chosen is useful and sufficient.

The case study organizations are PAWS Atlanta and Refugee Women's Network (RIWN), both serving the metro-Atlanta area. PAWS Atlanta is a no-kill animal shelter that thrives on the commitment of the community to not only place animals in healthy and happy homes but also support the adopters through various services such as reduced-

rate clinics and dog training programs. RIWN is committed to empowering the refugee and immigrant women of the metro-Atlanta area through services such as a micro-loan program and leadership skills training sessions; allowing their clients to not only support themselves but also become more comfortable living in the United States.

I chose these organizations due to their relative location in metro-Atlanta, similarities in size, and the length of time they have existed. To thoroughly study each of the organizations, I volunteered my time as an administrative volunteer with the executive director of each organization. After spending roughly six months with each organization, I wrote the following capstone thesis providing my in-depth assessment of each organization as well as a critique of each cause and organization in relation to its value in the civil society public sphere.

I became interested in this topic after living in Decatur, Georgia for the past two years, and observing the highly publicized philanthropic atmosphere on which the Atlanta neighborhood prides itself. The community has over 900 GuideStar rated nonprofits serving every cause imaginable.<sup>1</sup> The citizens of the community support this thriving nonprofit sector due to the above average household income of \$82,406, compared to the national average of \$66,670.<sup>2</sup> It is also relevant to mention that 78.5% of Decatur citizens have obtained a bachelor's degree or higher.<sup>3</sup> With such an educated and economically stable community, it is easy to see how and why the community is so proud of its large nonprofit sector. My interest in these particular organizations came about because of the strong community interest there seems to be in the animal serving cause, and how

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<sup>1</sup> *GuideStar*, <http://www.guidestar.org/SearchResults.aspx>.

<sup>2</sup> "Demographic Information," *City of Decatur*, November, 2013, <http://www.decaturga.com/index.aspx?page=89>.

<sup>3</sup> *Ibid.*

little is contributed to the humanitarian cause. With these interests in mind, the following capstone thesis emerged.

## **Literature Review**

This literature review will situate the plan of research of where, why, and how society values and supports the nonprofit sector. Analyzing society's value system is a complex task, covered by a variety of scholars. The following samples literature from the scholarship intended to quantify and measure values and ethics. It also discusses the critical works that analyze normative values of American society from the constructivist approach to values common in American cultural studies scholarship. This literature review is broken into segments that address the questions and concerns reflected in this essay.

### Historical Influence

In any research thesis, the primary concern is the question's relation to historical events and historically important people. Because the nonprofit sector has a long and rich history in the United States, there are numerous events and people who can be pinpointed as contributors to the establishment and growth of the sector.

The central and widely cited text of Robert H. Bremner, *American Philanthropy*, serves as one of two outlines for the growth of philanthropy in the United States.<sup>4</sup> Bremner details the history of the philanthropic sector primarily through the key people who played an active a role in its growth, such as: Jane Addams, John D. Rockefeller, Andrew Carnegie, Julius Rosenwald, and many others. Although Bremner is not wholly critical of the key figures he mentions, the outline provides insight as to what inspired

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<sup>4</sup> Robert H. Bremner, *American Philanthropy*, Chicago, IL: The University of Chicago Press, 1960.

each of the individuals primarily relating to the social climates of their times. This insider perspective not only adds value to the humble beginnings of the philanthropic sector, but gives for great comparison throughout its growth.

The second historical outline utilized in this capstone thesis is Michael B. Katz's book, *In the Shadow of the Poorhouse: A Social History of Welfare in America*.<sup>5</sup> This is a much more critical outline that views the growth of the philanthropic sector in more social movement terms. Katz uses the issue of social welfare in the United States to identify the instances that created the need for organized charity in a country that has had a fluctuating relationship with social and governmental reliance. Used alongside Bremner, this more critical look at the background that sparked the needs provides valuable insight as to how and why the case study organizations and their causes came to be in existence.

Along with this historical overview of the sector, is the significant history of the case study organization's causes in the United States of America. Lila Miller's *Animal sheltering in the United States: Yesterday, today, and tomorrow*<sup>6</sup>, with Morris J. Zawistowski's *The evolving animal shelter*<sup>7</sup>, create an understanding not only of how the cause came to be recognized but also how it has developed into what it is today. Seeing how the animal shelter came to be established and supported in the United States gives context to the lesser-known early history of an organization like PAWS Atlanta.

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<sup>5</sup> Michael B. Katz, *In the Shadow of the Poorhouse: A Social History of Welfare in America*, 10th ed. New York: BasicBooks, 1996.

<sup>6</sup> Lila Miller, Veterinary Medicine, "Animal sheltering in the United States: Yesterday, today, and tomorrow." Accessed October 30, 2013.

<sup>7</sup> Morris J. Zawistowski, The evolving animal shelter. In: Miller L, Zawistowski S, eds. *Shelter medicine for veterinarians and staff*. Oxford, England: Blackwell Publishing, 2004.



The refugee resettlement history in the United States is a bit more black and white as outlined in detail by the Refugee Council USA. Refugee support has long been a primary cause in the public eye, and this timeline not only provides support to the origination of organizations such as Refugee Women's Network, but also the largely unnoticed or overlooked presence of refugees in the metro-Atlanta community.

#### What is the state of nonprofits today?

One of the more challenging issues is that of money. The nonprofit sector specifically prefers not to be lumped into the capitalistic market, but in reality, the sector needs money to stay afloat. The primary critic of funding used in this capstone thesis comes from the organization INCITE! Women of Color Against Violence who published a compilation of essays on the subject entitled, *The Revolution Will Not Be Funded: Beyond the NonProfit Industrial Complex*.<sup>8</sup> The organization learned early on that funding sources could both help and hurt the any nonprofit organization that is not constantly aware of where their funding is coming from and all of the strings that come attached to specifically grant funding sources. Because one of the case study organizations relies solely on grant funding, it is important to include the experiences and knowledge of an organization already familiar with the detriment this can cause to a nonprofit organization's cause and mission.

While money does make the world move, the nonprofit sector relies heavily on volunteer services to supplement the sometimes always lacking budget. Gordon Manser and Rosemary Higgins Cass's book, *Voluntarism in the Crossroads*,<sup>9</sup> examines the role

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<sup>8</sup> INCITE! Women of Color Against Violence, *The Revolution Will Not Be Funded: Beyond the Non-profit Industrial Complex*, (Cambridge: South End Press, 2007).

<sup>9</sup> Gordon Manser, and Rosemary Higgins Cass, *Voluntarism at the Crossroads*, (New York: Family Services Association of America, 1976).

volunteers play in the nonprofit sector reveals the true responsibility the public takes upon itself to not only support these organizations, but through them, support themselves and their community without relying on governmental support. Unlike the critical eye INCITE! is able to turn to funding sources, volunteers do not often come with strings attached, but rather are simply there to provide a service in the moment.

Lastly, when discussing the operation of the nonprofit sector, it is vital to refer to Lester M. Salamon and his many texts on the operations and climates of the nonprofit sector. In all of his texts, he speaks critically of the past, present, and future of the sector in a way that allows the sector to grow and change with the for profit sector. While also speaking to funding and voluntarism concerns within the sector, he is able to critically examine how the sector must be willing to shift toward the for profit business styles in order to keep the trust of the public through transparency and accountability.<sup>10</sup>

One of the better known pieces is Lester M. Salamon's book: *The State of Nonprofit America* published in 2002. Salamon is known as a key author in the field of nonprofit scholarship. He discusses with complete honesty what the climate has been for the nonprofit sector over the past few decades and the struggles organizations have come through and have yet to face. His book, while eleven years old and written much like a textbook or manual, is still very relevant to the sector and the means by which it is governed. Salamon provides the ideal infrastructure for a successful organization, which can be used as a comparison model for each organizational case study. This ideal structure focuses around the move to a more business-like atmosphere in the nonprofit

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<sup>10</sup> Lester M. Salamon, *The State of Nonprofit America*, Washington, D.C.: Brookings Institution Press, 2002.

leadership and management.<sup>11</sup> While the for profit management styles do bring in the money needed to keep nonprofit organizations operational, I do question the balance of business and passion required to both stay afloat financially and adequately serve the cause. This struggle will be discussed in more detail in relation to the leadership of the case study organizations and their particular management styles.

Management styles are not the only responsibility of the leadership in the organization, there is also the issue of where the funding is coming from and what has to be done to maintain the flow. INCITE!'s, edited text, *The Revolution Will Not Be Funded: Beyond the Non-profit Industrial Complex* published in 2007, is a compilation of writings that questions the sources of funding available to the nonprofit sector. INCITE! started in 2000 as an organizational effort to support women of color who were dealing with all types of violence. After initial support through individual donors, the organization quickly found success in grant writing campaigns. Despite their success with grant funding, they remained critical of the expectations of the grant funders and are now a wise voice in the woes and tribulations that can come with grant funded support of nonprofit causes.<sup>12</sup> Dylan Rodriguez's opening essay jumps into a big issue facing the nonprofit sector as it has been sculpted and standardized by the U.S. government. He points out the flaws with standardization and policy in the charitable realm, forcing nonprofit organizations to move away from their grassroots origins and into a more businesslike or governmental organizational structure with inherent prejudices. His examples describe racism and serve as a great comparison to the policy issues and

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<sup>11</sup> Lester M. Salamon, *The State of Nonprofit America*, (Washington, D.C.: Brookings Institution Press, 2002).

<sup>12</sup> INCITE! Women of Color Against Violence, *The Revolution Will Not Be Funded: Beyond the Non-profit Industrial Complex*, (Cambridge: South End Press, 2007), 1.

prejudices each of the case organizations are facing as they become more capital oriented. With INCITE!'s experience of foundation funding, they have drawn conclusions to understand why and how a philanthropic sector of society has become money driven. Many nonprofit organizations rely heavily on foundation funding, possibly restricting the real purpose they could be serving. These essays help to form the questions needed to understand the funding sources and programming intent of the organizations being studied. It could be possible that social movements have been led astray by the structure and standardization of the nonprofit sector. For the organizations being studied, what aspects of the organization could have lost steam in the move away from the grassroots movements?<sup>13</sup> Although this is only a taste of the many applicable essays in this text, it is clear how vital this critical scholarship is to the discussion of the nonprofit sector's value within civil society.

#### What are values behind the animal welfare?

To understand the values behind the case study organization, it is important to evaluate the current literature on animal welfare. Diane L. Beers' book, *For the Prevention of Cruelty: The History and Legacy of Animal Rights Activism in the United States* published in 2006, is a compiled history of the animals rights movement including many important founding concepts such as the private and no-kill shelters. The author argues that the movement has not been given enough credit, providing not only an historical account of animal activism, but also one that can be applied to activism in general. The animal welfare movement has been around since the late 1800s and has changed greatly in social structure and ideas over time to what it has become today. In

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<sup>13</sup> INCITE! Women of Color Against Violence, 21.

addition to the history, Beers also argues for the differentiation between conservationist activist and humanitarian activist in connection with their roles in animal welfare. The distinction is made that conservationist activism has roots in hunting and does not respect the efforts of animal activism as much as humanitarian activism. This distinction could play a large role in understanding where a community places their value in terms of animal rights and welfare.<sup>14</sup> By placing the animal rights movements historically alongside the more known movements, such as the women's movement and the civil rights movement, Beers succeeds in bringing to light both the importance of animal welfare and the passion that has always existed in its supporters. "To liberate animals, humans had to first liberate themselves of speciesism."<sup>15</sup> Beers points out that animal activists were largely not only fighting for animals, but were typically also part of a many other movements and were instead humanitarians fighting for a kinder world for all.<sup>16</sup>

Like the humanitarians of Beers' text, authors Kara K. Schroeffer and Alexandra G. Rosati in their article: "Use of 'Entertainment' Chimpanzees in Commercials Distorts Public Perception Regarding Their Conservation Status" published in 2011 directly deal with the problem advertising adds to the public's view and subsequent support of nonprofit organizations. The study examines the ways in which people reacted to happy "entertainment" chimpanzees and sad, "wild" chimpanzees, resulting in an overwhelming lean toward support for sad chimpanzees. Members of the public have a hard time imagining a world beyond what advertisements show them. This article raises the question of how a nonprofit organization should portray its cause in order to get a

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<sup>14</sup> Diane L. Beers, *For the Prevention of Cruelty: The History and Legacy of Animal Rights Activism in the United States*, (Athens: Swallow Press, 2006).

<sup>15</sup> Ibid., 199.

<sup>16</sup> Ibid., 201.

supportive response from the public. By providing images of pitiful animals, a shelter could easily create value in itself by appealing to the emotions of civil society. This is not as likely to work as an asset for a refugee support organization, as it is the ideal that refugees are only successful when they are independent.<sup>17</sup> It is likely that this changes for each organization, but it is certainly a factor that can add or subtract from an organization's value to society.<sup>18</sup>

### What are the values behind humanitarian welfare?

David W. Haines's book: *Safe Haven?: A History of Refugees in America* published in 2010, provides a first-hand account of the author's experience researching the refugee experience and policy in the United States. Haines is not afraid to identify the cultural flaws and resentful attitudes in regard to refugee resettlement on the governmental, voluntary organization, and general civil society. Haines argues that, although they often fight long and hard to get out of the terrible situation they experience in their home country, the true struggle of the refugee experience is the adaptation process in the new country, specifically the United States. Although the United States takes in many of the refugees coming from whatever at risk area it may be at that time, it has yet to make the process clean and clear for each refugee. While the refugee experience cannot be generalized, Haines does break the qualifiers for success down to education, English language skills, and employability upon arrival. Although there are many programs, such as the case study organization, that cater to training and educating

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<sup>17</sup> David W. Haines, *Safe Haven? A history of Refugees in America*. Sterling: Kumarian Press, 2010.

<sup>18</sup> Kara K. Schroepfer, and Alexandra G. Rosati, "Use of "Entertainment" Chimpanzees in Commercials Distorts Public Perception Regarding Their Conservation Status," PLoS ONE, 6, no. 10 (2011).

refugees, Haines believes strongly that refugee success is measured by achieving independence, which is a far reach for those without the above qualifiers.<sup>19</sup>

### Defining Value and Civil Society

Value, a very abstract term, is not easily defined and morphs depending on the application. For the purposes of this capstone thesis, value will be defined through numerous theorists. The first addressed is Alice D. Lattal, and Ralph W. Clark, through their work, *Ethics at Work*.<sup>20</sup> This text explains simply how a complex concept such as value is developed and executed in an organizational environment. To compliment this simple understanding is the work of Jürgen Habermas who takes the concept further to explain how value is transmuted on a large scale such as that of civil society.<sup>21</sup> There is also Mary C. Gentile's book: *Voice to Values: How to Speak Your Mind When You Know What's Right*<sup>22</sup> published in 2012, which provides the reality of the role of nonprofits in the United States calls for measurable understandings of values, such as those given by Gentile;

...the word value refers to the inherent worth and quality of a thing or an idea, and we often talk about valuing a challenging job, a comfortable lifestyle, or even a well-made piece of clothing...The word "value" is both a noun and a verb; it has inherent in it not only the concept of goodness but also the act of wanting, desiring, or personally "valuing" something.<sup>23</sup>

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<sup>19</sup> Haines., 163.

<sup>20</sup> Alice D. Lattal, and Ralph W. Clark, *Ethics At Work*, (Aubrey Daniels International, 2005).

<sup>21</sup> Jurgen Habermas, *Faktizität und Geltung: Beiträge zur Diskurstheorie des Rechts und des demokratischen Rechtsstaats*, (Frankfurt: 1992).

<sup>22</sup> Mary C. Gentile, *Giving Voice to Values: How to Speak Your Mind When You Know What's Right*, (Yale University Press, 2012).

<sup>23</sup> Gentile, 28.

To further complicate the relationship of value and civil society, the research will also address the Foucauldian look into shared value and how it differs from that of other theorists such as Immanuel Kant, who has a more universalist approach. Lastly, to bring the conversation to the present sense of how value is developed and shared on the civil societal level, Janice Peck's *The Age of Oprah: Cultural Icon for the Neoliberal Era* provides a clear example as to how and why people put so much faith into what they see on television and the effects this trust in a popular culture figure like Oprah has on societal values.<sup>24</sup>

Once we have the ideas of value and civil society defined for the purposes of this capstone thesis, it will then be applied to the many ethical issues and arguments faced when evaluating the value the civil society has for the nonprofit sector and individual nonprofit organizations.

Lattal and Clark, while writing generally about the workplace, outline key factors for understanding the foundation of ethics and how ethics should be utilized in a day-to-day workplace environment.<sup>25</sup> An aspect which relates directly to the understanding of applicable ethics and how they relate to a group, be it the nonprofit sector or American society, is the concept of moral pluralism. Moral pluralism is an understanding that the ethics of a group are built from a diverse background of morals; the authors give the examples of: individual rights, justice, the common good, and self-interest.<sup>26</sup> This concept can be seen as relating to the arguments of theorists such as Kant, Habermas, and Foucault, who all differed in how they viewed the creation of value in society. In moving

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<sup>24</sup> Janice Peck, *The Age of Oprah: Cultural Icon for the Neoliberal Era*, (Boulder: Paradigm Publishers, 2008).

<sup>25</sup> Lattal, 123.

<sup>26</sup> Ibid., 123.



forward with this research, this concept of moral pluralism will be applied to further understand the values of a given group. Many ethical questions and concerns could arise when defining the value-based relationship between the nonprofit sector and American society. Should these issues arise, the concept of moral pluralism will be the solution, providing a well-rounded and fair conclusion.

Citizen action plays a large role in the support system of the nonprofit sector. Phyllis M. Ryder's book, *Rhetorics for Community Action: Public Writing and Writing Publics* published in 2011, outlines the importance of the public discussion of community needs starting with the student. Ryder takes into consideration the construction of the public, who has the power in the public, and who can really make a difference. She argues for service learning, mixing public service literature with hands-on experiences that reinforce the importance of public service in the fertile minds of students who will someday become community leaders. The organizations being studied have all participated in programs similar to the one described by Ryder; this not only reinforces their volunteer base but also allows the organization to invest in future generational support. The most important aspect of this book is the chapter on social media/networking and its growing presence in solving the community need. Each of the organizations being studied has ramped up its usage of social media in recent years, keeping up with the trend. As the author points out, there are risks when using the Internet as a major source of network building, but it could be an interesting comparison to see how the ease of social networking may have increased or decreased an organization's local community connections. Taking into consideration both the service learning and social networking aspects of this text, a central question arises: are social

media outlets the new service learning opportunities platform?<sup>27</sup> To better understand the values of society, a system of appropriate measures must be put into use.

How do we interpret the quantitative data qualitatively?

While applicable understandings of value are useful in measurable terms, it is also important to understand the American studies theorists who have argued the means by which society and value have been constructed. While this project is not explicitly related to queer studies, much understanding of normative culture and the construct of normative values can be taken from Judith Halberstam's *The Queer Art of Failure*, published in 2011. Halberstam, drawing on the theoretical foundations of Michel Foucault, uses common examples from popular culture to explain the complex ideas behind how culture is largely heteronormative. This is the idea that society unknowingly accepts unequal values as normal and everything else as the other.

Another way societal value can be deconstructed to understand on a more theoretical level is through Janice Pecks' *The Age of Oprah: Cultural Icon for the Neoliberal Era* published in 2008. She argues that Oprah is an example of how neoliberal ideals have been instituted back into the American public, blaming the victim, and moving away from societal responsibility. Peck defines neoliberalism as more than an just an economic theory, but rather it is the reshaping of the world to conform to an "imagined ideal of perfectly working markets spread as wide as deep as possible," "the valorization of free markets," and a legitimizing of social normative relations.<sup>28</sup> This neoliberal capitalist construct of value will be key in understanding how and why the

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<sup>27</sup> Phyllis M. Ryder, *Rhetorics for Community Action: Public Writing and Writing Publics*, (Lanham: Lexington Books, 2011).

<sup>28</sup> Janice Peck, *The Age of Oprah: Cultural Icon for the Neoliberal Era*, (Boulder: Paradigm Publishers, 2008), 7.

public chooses to support a charitable cause, whether it be through a political, monetary, or social imperative. Peck also provides great insight into how American societal preference has shifted from public service to private philanthropy. She uses the values Oprah promotes to criticize the valorization of issues such as the philanthropic sector and the effects the neoliberal's normative ideal has had on the values of Americans.

The nonprofit sector is a complicated web of politics, loopholes, contracting, and good intentions. Steven R. Smith and Michael Lipsky's book, *Nonprofits for Hire: The Welfare State in the Age of Contracting* published in 1993, gives the hard truth behind the need for nonprofit organizations in the United States. The nonprofit sector not only supports many aspects of society but also shows the diversity that exists within society. Understanding how the government could be affecting the need or support of nonprofit organizations could shed light on how these organizations exist in a declining or slow-growth economy.<sup>29</sup>

In evaluating the level of perceived success a given nonprofit organization possesses, each nonprofit is measured against the following five measurable indicators:

1. Monetary funding received from the immediate community
2. Monetary funding received from the government and/or corporate partners
3. Number of volunteers from the community committing time to the organization
4. Overall marketing presence in the community
5. Number of clients served and/or reach of service in the community.

These five measurable factors give more perspective into the value society finds in each respective nonprofit organization's services.

While measurable factors give concrete ideas of value as outlined by Gentile and Lattal and Clark, the cultural value of each organization is also addressed. Although not

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<sup>29</sup> Steven R. Smith, and Michael Lipsky, *Nonprofits for Hire: The Welfare State in the Age of Contracting*, (Cambridge: Harvard University Press, 1993).

as measurable, each of the organizations has played a part in building the culture of philanthropy in America. In looking at the cultural value, theories of normativity, voluntarism, capitalism, race, gender, and neoliberal ideals, it is clearer how both the organizations and society develop their value systems. Theoretically, all aspects of society are constructed from a complicated web of ideas and practices; the cultural studies approach is the only way to truly understand why an organization is successful. Due the vast difference in the services each of the organizations provide, it is important to understand the independent variables that set each of these organizations apart from one another and directly affect the perceived vibrancy of a given organization.

1. What, if any, influential public figures are affiliated with each cause and/or organization?
1. What is the severity of the need being served by each organization within the Decatur community? Is this perception uniform throughout the community?
2. What is the climate of competition for a given organization in terms of funding available?
3. What is the identified amount of media attention?

Each of these factors influence the perceived vibrancy of an organization outside of the factors outlined above.

### Researcher Bias

Data for this essay was collected through my actions as a participant observer, volunteering time, as well as interviewing key leadership in each organization. As an active member in the philanthropic culture of the United States, I have a bias toward the efforts and support the sector receives. While participating in this project, I have refrained from participating in altruistic practices outside of the outlined participant observer role with each case study organization. As a pet owner and adopter from the

animal organization being studied, there is potential that I might be biased due to the lack of any personal connection to the humanitarian organization studied, or that I might be biased toward the no-kill shelter philosophy. Despite the potential for researcher bias, my research is not meant to support or condemn any particular organization.

## History

The nonprofit sector has a rich history in the United States and a close link to the deep-rooted concerns of social welfare. Social welfare in the United States has served four very important purposes: relief of misery, preservation of social order and discipline, regulation of the labor market, and political mobilization.<sup>30</sup> While the nonprofit sector has been there to supplement these needs through private support, critics such as Katz, argue that volunteerism is not the answer to the social welfare concerns that have plagued with country for centuries.<sup>31</sup>

While many issues, causes, and concerns can be cited as the forefront of the philanthropic sector, one debate that stood to draw the line between private philanthropy and public social welfare was that of pauperism in the nineteenth century. The debate on social responsibilities between poorhouses and outdoor relief was a key concern of the time and a contribution to the early establishment of the current nonprofit sector, as we know it today. According to Katz, “the golden age of charity when neighbors took care of each other without the help of government remains pure myth.”<sup>32</sup>

Outdoor relief, an early form of social welfare, was an active part of society in both the United States and England long before the introduction of the government supported poorhouses. This outdoor relief was in support of those who had fallen victim

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<sup>30</sup> Katz, xi.

<sup>31</sup> Ibid., xiv.

<sup>32</sup> Ibid., xv.

to the overstocked urban labor markets, and lacked the necessary requirements to provide for their families.<sup>33</sup> Organized support came mostly from handouts through cash assistance programs. Outdoor relief also came from the landlords and grocers who saw the need in their communities and went out of their way to give credit opportunities to families in need, further supporting the community privately and from within.<sup>34</sup> Although it helped in some ways, critics claimed, “outdoor relief was dangerous not because of whom it helped but because of the lesson it taught by example. Its very existence was a threat to productivity, morality, and the tax rate, because the respectable working class just might learn the possibility of life without labor.”<sup>35</sup>

When it came to establishing poorhouses, there needed to be a distinction made as to who should be living in the poorhouses and who should be receiving the support provided through the services of the poorhouse. It was identified that there were two different types of poor people who occupy the poorhouses, the impotent poor and the able poor. The impotent poor were the disabled, elderly, and children, and this group required more long-term services than were intended by the poorhouse and therefore resulted in the funding of institutions such as the orphanages and sanitariums. For the able poor, the poorhouse was meant to be a refuge to recoup their faculties and reemerge as a functioning part of the economic society.<sup>36</sup> While these institutions sound as if they would be the solution to the social issue of pauperism, they were not wholly effective and did not attain their main goal of lowering the expense the poor had on society. Although they were deterred from accepting outdoor relief, the social institutions such as the

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<sup>33</sup> Katz, 4-6.

<sup>34</sup> Ibid., 9.

<sup>35</sup> Ibid., 43.

<sup>36</sup> Ibid., 19.

poorhouse were much more costly and took a larger toll on society than outdoor relief such as cash assistance ever did.<sup>37</sup> The only real advantage the poorhouse had on society was the fear it instilled in Americans to sustain work ethic to keep out of the poorhouse.<sup>38</sup> This imbalance in dealing with the issue of pauperism as a social concern through philanthropy and social welfare was only the beginning to a long and bumpy relationship between the two factions.

Although many influential figures spoke out in the defense of the philanthropic society, Colonel Robert G. Ingersoll was considered a radical for his time. Ingersoll, while never actually sitting down to write a whole book, was a renowned orator. He lived from 1833 to 1899, carrying the burden of many social roles throughout his lifetime. While practicing law in the small town of Peoria, Illinois, most of his adult life, it was not until he was in his late forties that he began being recognized as a voice of a generation. Often referred to as “The Great Agnostic,” Ingersoll preached the importance of charity and value in the human spirit outside of the binding chains of religion. Ingersoll was known for having deep pockets for anyone in need, never even turning away his own opponents.<sup>39</sup> Ingersoll’s legacy in building the philanthropic nature of the United States stems not from his own personal deeds but from the ways in which he was able to inspire others to go forth and care for their fellow man. In his famous speech entitled “Hard Times and the Way Out,” given in Boston 1878, Ingersoll stated,

The lovers of the human race, philanthropists, the dreamers of grand dreams, all predicted and all believed that when man should have the right to govern himself, when every human being should be equal before the

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<sup>37</sup> Katz, 23.

<sup>38</sup> Ibid., 25.

<sup>39</sup> Edward Garstin Smith, *The Life and Reminiscences of Robert G. Ingersoll*, New York: The National Weekly Publishing Company, 1904, 187.

law, pauperism, crime, and want would exist only in the history of the past...No language can describe the agonies that have been endured since 1873. No language can tell the sufferings of the men that have wandered over the dreary and desolate desert of bankruptcy. Thousands and thousands supposed that they had enough, enough for their declining years, enough for the wife and children, and suddenly found themselves paupers and vagrants.<sup>40</sup>

It was with this speech, and many others like it, that Ingersoll opened the doors of philanthropy outside of the church; philanthropy that meant more than Christian beliefs and pushed for a religion in humanitarianism. That said, the philanthropic giving from the Catholic community alone created and sustained many institutions in the late nineteenth century that were essential, nonpublic, and of course affiliated with the Catholic church.<sup>41</sup> Through all of the charitable acts of the church remained the core goal of conversion through assistance for the poor.<sup>42</sup>

The rally to end outdoor relief and poorhouses was soon heard throughout society and despite the good both may have accomplished, they were ultimately seen as a dredge on society. It was once outdoor relief was officially ended that the volunteer sector emerged in its full glory to pick up where the publicly support programs would be leaving off.<sup>43</sup> This was the emergence of what became known as scientific charity. Scientific charity was the practice of providing emotional support of the poor but making them realize that they had no rights to services and social welfare, but rather that were

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<sup>40</sup> Robert Green Ingersoll, The Secular Web, "Hard Times and the Way Out." Give full citation information for this original publication Accessed November 16, 2013. [http://www.infidels.org/library/historical/robert\\_ingersoll/hard\\_times.html](http://www.infidels.org/library/historical/robert_ingersoll/hard_times.html).

<sup>41</sup> Katz, 46.

<sup>42</sup> Ibid., 65.

<sup>43</sup> Ibid., 51.



meant to fend for themselves over accepting charitable aid.<sup>44</sup> It was also during this time that people began organizing in the name of all types of causes, and specifically in support of philanthropic missions.<sup>45</sup>

It was during the dark economic times of the late 1800s to early 1900s that Americans realized how it was more important than ever to put more reliance in themselves and their abilities to care of their community. The big movers and shakers of this time period were those who had the funds to make philanthropy popular in the mainstream. By funding many still standing institutions during the progressive era, Andrew Carnegie and John D. Rockefeller made philanthropy popular amongst the wealthy upper class.

Andrew Carnegie, the author of “the most famous document in the history of American philanthropy” simply entitled “Wealth,” was born the eldest son in a poor family in Scotland in 1835.<sup>46</sup> By 1889 he was thirty times a millionaire and “for him the question has long been not how to gain wealth but what to do with it.”<sup>47</sup> Carnegie declared “The millionaire, a product of natural selection, was an agent of the public, of the forces of civilization, rather than a servant of God.”<sup>48</sup> With his “gospel of wealth,” he was able not only fund many great institutions of society, but he inspired many of his class to do the same, “infusing new vigor in philanthropy.”<sup>49</sup> Carnegie not only used the popular view of social Darwinism to explain the cultural creation of the millionaire during the progressive era, a time of great economic need, but he also sought to speak out

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<sup>44</sup> Katz, 60.

<sup>45</sup> Ibid., 69.

<sup>46</sup> Robert H. Bremner, *American Philanthropy*, 105.

<sup>47</sup> Ibid., 106.

<sup>48</sup> Ibid., 106.

<sup>49</sup> Ibid., 108.

to his fellow millionaires in a way that would encourage them to also use their affluence to support the communities of people who had supported them in the business and economic survival of the fittest. Despite these public displays of charitable concern, Carnegie was not all that he seemed at on the onset. After the 1892 Homestead Strike, it quickly became clear that Carnegie did not care so deeply for the workingman as to cut his profits and he supported the breaking down of the union. This resulted in a revolt that left many dead and injured, and Carnegie's reputation shattered.<sup>50</sup>

Similarly, John D. Rockefeller, "an old hand at giving," took a more religious outlook when it came to his wealth and gave it away because that is why "the good Lord gave it" to him.<sup>51</sup> Although Rockefeller gave his riches willingly, he established a previously ignored level of worthiness. He made the extra effort to inquire deeply into the cause he was being asked to support and ensured that all of his contributions were worth every cent. Although Rockefeller's contributions to society are still visible today, there was a time when the "cleanliness" of his money was questioned.<sup>52</sup> Rockefeller, whether he intended to or not, established morals on both the giving and receiving ends of the philanthropy sector that had not previously been thoroughly explored. Rockefeller was in direct violation of the four distinctive characteristics of philanthropy outlined by Katz.

1. It had to be voluntary, with little to no benefit to the donor
2. "The person to whom we exercise charity cannot have an acknowledged personal claim upon us"
3. Charity extended beyond good intentions into kind action

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<sup>50</sup> PBS, "The Homestead Strike," *American Experience*, <http://www.pbs.org/wgbh/amex/carnegie/peopleevents/pande04.html>.

<sup>51</sup> Ibid., 111.

<sup>52</sup> Ibid., 113.

4. "Charity must be exercised toward a person in an inferior circumstance to those of his benefactor."<sup>53</sup>

Rockefeller largely gave to benefit his own public image that would otherwise simply be scorned by the offenses of his business life. If he had truly been giving the philanthropic spirit, he would not have felt the need to create so many institutions under his name, and would have given more discreetly.

While there were numerous influential people working in the philanthropic sector during the progressive era, no two women are cited for their efforts quite as often as Clara Barton and Jane Addams. Barton, founder of the American Red Cross, was a unique character whose devoted associates referred to her lovingly as "the Queen." After the Civil War, she found herself assisting those in need in Europe during the Franco-Prussian War, and it was here that she found her ambition to found the "American Red Cross society that would centralize and systematize relief activities in such emergencies."<sup>54</sup> Barton spent the rest of her life serving those in need from natural disasters such as the Johnstown flood of 1889 and devastating wars like the Armenian massacres of 1896.<sup>55</sup> Barton's devotion not only inspired others to help those in need, but has also left a legacy in the American philanthropic sector.

Jane Addams, of Hull House, played a major role in women's suffrage and encouraged women everywhere to take responsibility for cleaning up their communities. She was a role model, not only for women, but for all citizens living in progressive era America. Addams had a strong sense of ethics in everything she did, and considered the most important ethical principals to be, "to teach by example, to practice cooperation, and

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<sup>53</sup> Katz, 73.

<sup>54</sup> Robert H. Bremner, *American Philanthropy*, 92-93.

<sup>55</sup> Ibid., 94.

to practice social democracy, that is, egalitarian, or democratic, social relations across class lines.”<sup>56</sup> One of her crowning achievements was her detachment from tainted money. As mentioned earlier with Rockefeller, Addams was one of the forerunners who spoke out against the use of dirty money to fund community projects because it would be unethical.<sup>57</sup> This concept of ethical funding is still an issue in the nonprofit sector today, and the conscience of society owes a lot to those like Addams who were brave enough to speak out. Addams was not the only one to criticize the powerful elite for the robber barons they were. Due to the narrow research oriented missions of their foundations, it was obvious relieving the needy was not on the agenda for the wealthy donors, but rather they meant to save man-kind through research.<sup>58</sup> Despite the public relations boosting contributions of public institutions, Rockefeller’s tainted Standard Oil money was not welcomed by the public and was often likened to the “Trojan horse” and the “kiss of Judah.”<sup>59</sup>

War has also been a big factor in the growing interest in philanthropy in the United States. With every war, especially those of the late 1800s and early 1900s, we find civilians more and more interested in doing their part to maintain civil society in a time of need and distress. It was also during this time that a new comprehensive system of rules was put into place to regulate the growing philanthropic sector. This push for more structure was not only seen in philanthropy but across society with a revived enthusiasm for prison reform and a fresh interest in social science.<sup>60</sup>

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<sup>56</sup> Louise W. Knight, (2005). *Citizen: Jane Addams and the Struggle for Democracy*. Chicago, IL: University of Chicago Press. P.182

<sup>57</sup> Robert H. Bremner, *American Philanthropy*, 114.

<sup>58</sup> Ibid., 117.

<sup>59</sup> Ibid., 118.

<sup>60</sup> Robert H. Bremner, *American Philanthropy*, 91.

While the list of achievements in the name of philanthropy throughout history is endless, for the purposes of this capstone, the following histories of the case study causes are vital to understanding not only how the causes came to fruition but also why these causes and originations are still valued by the public.

### History of Animal Rights and Animal Shelters

When it comes to animal rights, the origins of its need can be traced back to the pre-civil war era, and the wide belief that owning African Americans was not unjust as they were seen as biologically subhuman and were simply property. The value of a slave was similar to that of the farm animal, so much so that “the murder of either usually resulted in no grater punishment than providing financial compensation for the loss of property.”<sup>61</sup> Just as *Uncle Tom’s Cabin* was an eye opener in humane education for early American society, the animal rights movement boasted their own humane literature with Anna Sewell’s *Black Beauty* published in 1890.<sup>62</sup> These pieces popular literature did more than start the discussions of basic human and animal rights, but rather they inspired the establishment of institutions to educate the masses.

Other popular beliefs in animal rights stemmed from theorists such as Darwin and Descartes. “Until Darwin, most people readily accepted Descartes’ conclusion that animals, void of “thinking souls,” existed and functioned only as “natural automata” incapable of pleasure or pain, unlike superior humans.”<sup>63</sup> It wasn’t until Darwin published his work in *The Descent of Man*, that ideas were sparked in the minds of society about the nature of animal rights. Darwin stated pointedly that “love for all living creatures is the

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<sup>61</sup> Beers, 25.

<sup>62</sup> Ibid., 31.

<sup>63</sup> Ibid., 29-30.

most noble attribute and that the virtues could be disseminated through instruction and example to the young, and eventually become incorporated into public opinion.”<sup>64</sup>

In terms of movements, the history of animal rights truly begins with the 17<sup>th</sup> century creation of American Society for the Prevention of Cruelty to Animals (ASPCA), whose founding concern was the protection of not dogs and cats, but horses.<sup>65</sup> After this time, many smaller and unaffiliated animal welfare organizations began to pop up all over the United States, standing against cruelty to all animals. This movement quickly led to the creation of the private animal shelter, but at this time, the shelter was not meant to be a safe-haven for the animals. It was a service to protect the community and private property from stray animals.

The early critics of animal advocacy argued that it was led primarily by “snobs,” and was far too concerned with upholding an image that it did not welcome the help or efforts of the common man.<sup>66</sup> Despite these critics, the animal advocacy movement gained popularity,

Because it confronted issues relevant to people’s anxieties over larger societal changes. The motivating ideas behind humanitarianism meshed with a general concern about society’s moral and ethical advancement as well as more specific worries about the destruction of nature, rampant capitalism, and the ramifications of modern science.<sup>67</sup>

One of the forefront issues confronted by the early ASPCA organizations was the mistreatment of the workhorse, which they saw as the epitome of the pernicious quest for

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<sup>64</sup> Beers, 30-31.

<sup>65</sup> Lila Miller, *Veterinary Medicine*, "Animal sheltering in the United States: Yesterday, today, and tomorrow."

<sup>66</sup> Beers, 53.

<sup>67</sup> *Ibid.*, 58.

money, no matter the cost. It was through this cause that they highlighted the need for not only animal rights, but further investment in the rights of humans as well.<sup>68</sup>

The first animal shelters were established with good intent but rarely had any funds or programming dedicated to caring for the health of the animals. The primary concern of these organizations was to euthanize an unclaimed or unadopted animal to make room for many more coming in the doors every day. The euthanasia methods used by the first animal shelters would be considered inhumane by today's standards. These methods included: clubbing, drowning, electrocution, decompression chambers, and carbon monoxide poisoning.<sup>69</sup> It was even once common practice to gather all of the homeless street animals, place them in a cage, and lower them into the river to their death.<sup>70</sup> Although all of these treatments were at the time considered the quickest and most humane forms of euthanasia, it is hard to imagine there being much support from the public for these types of actions.

The first no-kill shelter was designed, administered, and funded by Flora D'auby Jenkins Kibble of New York City in 1903.<sup>71</sup> While traveling in France, D'Auby observed the practice of the no-kill shelter and transplanted the idea in the United States with the Bide-a-Wee Home Association. The association had a strict policy that no animal is to be killed unless hopelessly ill.<sup>72</sup> This practice opened the doors to more humane treatment in the animal shelters across the nation. Around the same time, there spawned an interest in humane education. Activists began believing that by teaching humane values to children,

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<sup>68</sup> Ibid., 59-60.

<sup>69</sup> Morris J. Zawistowski, The evolving animal shelter. In: Miller L, Zawistowski S, eds. *Shelter medicine for veterinarians and staff*. Oxford, England: Blackwell Publishing, 2004;3-9.

<sup>70</sup> Beers, 73.

<sup>71</sup> Ibid., 56.

<sup>72</sup> Ibid., 75.

they would in turn mature into adults who treated all beings with benevolence.<sup>73</sup> This idea was put into practice through schools and community organizations such as the Girl Scouts who promised kindness to animals through rule 6 of their handbook, and the Boy Scouts who pledged kindness, as well as received merit badges for animal first aid.<sup>74</sup>

With the early 1900s advancements in science and medicine, there sparked another heated debate felt hard by the activists of animal advocacy, vivisection. The interest in medical research had grown and had even been invested in by big funders such as Rockefeller through the creation of the Rockefeller Institute for Medical Research. Vivisection is the practice of using animals for medical testing and it truly “tested society’s belief in modern civilization’s moral progress.”<sup>75</sup> While there were obvious advantages to medical testing on animals as opposed to humans, there was corruption in the reporting of medical institutes. The Rockefeller Institute,

Adopted guidelines that downplayed the numbers of animals used in experiments, deleted descriptions of preoperative or postoperative discomfort, omitted explicit photographs of procedures, and substituted words such as fasting for starving, intoxicant for poison, and hemorrhaging for bleeding.<sup>76</sup>

The fight against these practices was long and hard, with wins for both side of the argument of vivisection. Even up until the late 1940s there were state rulings forcing shelters to sell the excess animals to medical research facilities.<sup>77</sup> Ultimately, this is a battle mostly won by animal advocacy but is still a concern today with product testing in certain parts of the world.

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<sup>73</sup> Beers, 86.

<sup>74</sup> Ibid., 98.

<sup>75</sup> Ibid., 122.

<sup>76</sup> Ibid., 136.

<sup>77</sup> Ibid., 170.



Animal rights have advanced quite a bit since the late 17<sup>th</sup> century, some may say that the purpose of many animal shelters today have developed into serving both the safety of the human community as well as creating humane environments for the animal community. One thing the early shelters did for the climate of animal advocacy today was to apply a maternal image to the practice of animal shelters with language such as “homes” and “refuges,” and referring to stray animals as “orphans in the storm.”<sup>78</sup> It is this type of language that has given the shelter a value of care with civil society and continues to play a vital role in the moral commitment to animals.

#### History of Refugee Resettlement in the United States

The history of the refugee in the United States can be traced back to many points in history, but the current refugee program’s history exists due to events leading up to the Second World War. One event that created the need for the program was the ill-fated voyage of the St. Louis. The German born Jewish passengers were fleeing the Nazi regime, and despite many of them having secured American visas, they were turned away and sent back to Europe to face their fate.<sup>79</sup> The legal representation and services provided to refugees were not firmly established until the Displaced Persons Act of 1948.<sup>80</sup> Although this act was intended to serve the hundreds of thousands of displaced Europeans in the face of World War II, it eventually served a variety of political immigrants from all over the world.<sup>81</sup> While this is only one example as to why the refugee program exists, it is worth noting that even after it was created it was still known for making judgments of refugees based on class, religion, ethnicity, race, gender, age,

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<sup>78</sup> Beers., 75.

<sup>79</sup> Haines, 2.

<sup>80</sup> Refugee Council USA, "History of the U.S. Refugee Resettlement Program." <http://www.rcusa.org/?page=history>.

<sup>81</sup> Refugee Council USA, "History of the U.S. Refugee Resettlement Program."

and any previous connections to the U.S. This had to do largely with the concerns of those coming from Communist countries and the prominent anti-Communist opinion of the majority of American citizens.<sup>82</sup>

Anticommunism was at the core of the early refugee resettlement program in the U.S. The country's bitter relationships with both Cuba and Southeast Asia led a large influx of refugees from both areas. The Refugee Act of 1980 was a decision in the realm of international law that reflected on the humanitarian desire to help people who had been subject to severe persecution.<sup>83</sup> This created what became known as the pipeline, the means by which refugees are coming into the country of refuge, resulting in twists, turns, and holding tanks with no definite time as to when they would reach the country of refuge. This desire to regulate the process was meant to screen for health concerns, provide cultural orientation, and language training, but often simply resulted in an even bumpier ride for people who were simply trying to flee a controlling and dangerous situation.<sup>84</sup> "Later laws provided for admission of persons fleeing Communist regimes from Hungary, Poland, Yugoslavia, Korea and China, and Cuba. Most of these waves of refugees were assisted by private ethnic and religious organizations in the U.S. which formed the basis for the public/private role of U.S. refugee resettlement today."<sup>85</sup> While the refugee influx changes with the political climate of the world, the same measure of success applies to them all, their rate of employment.

The measure of refugee resettlement success has always been employment and independence from public welfare, and in the context of the "Reagan administration in

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<sup>82</sup> Haines, 3-5.

<sup>83</sup> Ibid., 6-7.

<sup>84</sup> Ibid., 6-8.

<sup>85</sup> Ibid., 6-8.

1981 that notion of “welfare dependency” began to infiltrate the refugee program, and this notion of appropriate employment came to mean what it usually means now:

“employment of any kind as soon as possible.”<sup>86</sup>

Since the beginning, refugees have “been characterized as true American success stories and criticized as overly dependent on public welfare.”<sup>87</sup> To understand where refugees and refugee resettlement stands in American history, the definition of the term “refugee” needs to be examined. U.S. Citizenship and Immigration Services defines refugee as:

(A) Any person who is outside any country of such person's nationality or, in the case of a person having no nationality, is outside any country in which such person last habitually resided, and who is unable or unwilling to return to, and is unable or unwilling to avail himself or herself of the protection of, that country because of persecution or a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion, or

(B) In such circumstances as the President after appropriate consultation may specify, any person who is within the country of such person's nationality or, in the case of a person having no nationality, within the country in which such person is habitually residing, and who is persecuted or who has a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion. The term "refugee" does not include any person who ordered, incited, assisted, or otherwise participated in the persecution of any person on account of race, religion, nationality, membership in a particular social group, or political opinion. For purposes of determinations under this Act, a person who has

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<sup>86</sup> Haines, 13.

<sup>87</sup> Ibid., 1.

been forced to abort a pregnancy or to undergo involuntary sterilization, or who has been persecuted for failure or refusal to undergo such a procedure or for other resistance to a coercive population control program, shall be deemed to have been persecuted on account of political opinion, and a person who has a well founded fear that he or she will be forced to undergo such a procedure or subject to persecution for such failure, refusal, or resistance shall be deemed to have a well founded fear of persecution on account of political opinion.<sup>88</sup>

While this definition is the official one used by the U.S. government, there is still an ongoing debate differentiating the political asylum refugee and the economic refugee. The political asylum refugee is forced from their home country by persecution and life threatening violence. The U.S. government has a history with getting involved in foreign politics, and has a moral obligation to these refugees when it has a hand in allowing bureaucratic ineptness to undermine humanitarianism, and choosing to political expedience in the case of friendly but oppressive regimes.<sup>89</sup> The economic refugee is not necessarily in direct danger when leaving their home country, but they must leave all the same in search of a means to support and sustain themselves and their families.

“Since 1975, the U.S. has resettled over 3 million refugees, with annual admissions figures ranging from a high of 207,000 in 1980 to a low of 27,110 in 2002. The average number admitted annually since 1980 is 98,000.”<sup>90</sup> With numbers this high, there is an obvious need for refugee services both private and public.

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<sup>88</sup> U.S. Citizenship and Immigration Services. "Act 101(a)15P." [www.uscis.gov/iframe/ilink/docView/SLB/HTML/SLB/0-0-0-1/0-0-0-29/0-0-0-101/0-0-0-195.html](http://www.uscis.gov/iframe/ilink/docView/SLB/HTML/SLB/0-0-0-1/0-0-0-29/0-0-0-101/0-0-0-195.html).

<sup>89</sup> Haines, 2.

<sup>90</sup> Ibid.

## Understanding Societal Values

Morals, values, and ethics are often used interchangeably without consideration for their differences and importance to how society functions. Morals are instilled within us at an early age. The moral compass is our guide that does not dramatically change throughout our lives but gives us the basis from which we can make tough decisions. Values, unlike morals, can change and grow throughout our lifetimes. Values may reflect our current environments but are not shared by everyone within that environment. Values, like morals, are personally instilled and play a role in the decision making process. According to Alice Lattal and Ralph Clark, ethics, the most communally defined of the three, are a sole product of our environment. One's profession often dictates ethics. Ethics are also shaped by other institutions in which people live their lives. Ethics do change as associations change and are easily adapted to the decision making process.<sup>91</sup> These are of course only simple definitions to begin the complex discussion of societal value.

Civil society is another abstract concept that is often used rather loosely in casual conversation. A simple and useable definition of civil society is "the sphere of institutions, organizations and individuals located among the family, the state and the market, in which people associate voluntarily to advance common interests."<sup>92</sup> This definition is simple and does not complicate the vastness that we consider to be civil society. The definition given by Jürgen Habermas stemming from his theory of the public sphere is that "civil society is made up of more or less spontaneously created

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<sup>91</sup> Alice D. Lattal, and Ralph W. Clark, *Ethics At Work*.

<sup>92</sup> Helmut K. Anheier, "How to Measure Civil Society," *The London School of Economics and Political Science*(blog), <http://fathom.lse.ac.uk/features/122552/>.

associations, organizations and movements, which find, take up, condense and amplify the resonance of social problems in private life, and pass it on to the political realm or public sphere.”<sup>93</sup> Habermas gives a contrast to understanding what and who is encompassed by the term civil society, and particularly the diversity that exists in the form of economic classes. In discussion with each other, these definitions can agree that civil society is a collective in an ever-changing conversation. No matter which definition we utilize in this essay, the agreement is that dialogue and communication within society is the underlying context needed to understand where, why, and how societal values are formed.

The where, why, and how of societal values falls in the words of Janice Peck. By where we mean who is the proverbial “they” that is often referred to speaking generally about popular advice or ideas. Societal values, especially in the United States, are influenced largely by the media. Peck’s use of Oprah to understand the use of neoliberal ideals in society is a direct example as to where societal values begin to disseminate. Oprah’s book club is only one example as to where the general public is obtaining their education on societal concerns. When in June 2003, Oprah switched from reviewing contemporary pieces of fiction to the classics, the contemporary author community lamented this loss in publicity and insisted returning Oprah the title of “champion of contemporary fiction.”<sup>94</sup> The why can be answered by Peck’s deeper evaluation of why the American society would take something as important as political advice from a television talk host. Peck explains this by saying:

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<sup>93</sup> Jurgen Habermas, *Faktizität und Geltung: Beiträge zur Diskurstheorie des Rechts und des demokratischen Rechtsstaats*, (Frankfurt: 1992), 443.

<sup>94</sup> Peck, *The Age of Oprah: Cultural Icon for the Neoliberal Era*, 175-176.

The ideology of the self-driven market has a particularly strong depoliticizing effect because it encourages people to see themselves as individual consumers rather than as interdependent citizens, which pulls the political process itself into the logic of the market. And, as political parties increasingly rely on marketing techniques and branding strategies to disguise the diminishing differences between their actual policies, they have helped undermine the public's ability to engage in deep political reflection.<sup>95</sup>

This depoliticizing and marketing is what gives someone like Oprah the public's trust, even in life or societal altering decisions such as a presidential election. Lastly, the how is quite obvious, people are always looking for something to believe in, place their hope in, or simply to provide comfort. Oprah is able to do all of these things through the authority she has built up in the public eye. Figures like Oprah use the language that implies an answer for everything and always speak in a manner that feels as if they are on our side. It is this clever psychological tool that allows the media to take control of the societal value.<sup>96</sup>

The Oprah phenomenon is only one example that explains where, how, and why the mainstream values of society are developed and dispersed. As discussed before, everyone has his or her own personal moral compass, something ingrained within themselves that gives advice in the decision making process. Since everyone has a moral compass and no two are the same, this allows us to use a theory called moral pluralism to compare and contrast a group of moral compasses to come to the best possible solution for the ethical dilemma at hand. Moral or ethical pluralism is not the only way to dissect how society comes to develop values. Kant, Habermas, Nietzsche and Foucault are only a

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<sup>95</sup> Peck, *The Age of Oprah: Cultural Icon for the Neoliberal Era*, 223.

<sup>96</sup> *Ibid.*, 113.

few examples of how theorists have developed ideas of how values are created in society. Kant's way of explaining this theory is that "singular moral judgments are never merely singular. By their very nature moral judgments are implicitly universalizable."<sup>97</sup> By this, Kant argues that there is a universal value, which can be right or wrong. Habermas's theory of communicative action can be used as a great way to explain the correlation between moral pluralism and the definitions of society examined above. The theory of communicative action is the process by which a group, or society, places value within the community through the process of reasoned arguments, consensus, and cooperation, basically relying upon the functionality of language. Habermas himself understood that language could not always be the backbone of a community, as many communities have been built upon the backs of multi-cultural citizens and therefore often multi-lingual. Although language is key to using the theory of communicative action to determine the common values of a community, Habermas also saw fit to define a community through its arts, traditions, and institutions.<sup>98</sup> In connecting Habermas's ideas to those of Peck's, both sought to understand the role that capitalism plays over the development of values in the public sphere.

While Foucault does not fully agree with either of these interpretations of moral pluralism, his understanding of power's role in the discussion of civil societal values is different. He argues that "Power is not something that is acquired, seized, or shared, something that one holds on to or allows to slip away; power is exercised from innumerable points, in the interplay of nonegalitarian and mobile relations."<sup>99</sup> Foucault

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<sup>97</sup> Gary Gutting, *The Cambridge Companion to Foucault*, (Cambridge: Cambridge University Press, 1994), 141.

<sup>98</sup> Jürgen Habermas, *Theory of Communicative Action*, (Boston: Beacon Press, 1984), 98-100.

<sup>99</sup> Gutting, *The Cambridge Companion to Foucault*, 19.



disagrees with the idea that values can be developed, but rather they come from a source that is able to obtain power over another. Although none are completely in agreement on how morals and values may or may not be shared throughout civil society, what is important is that somehow causes and needs garner value in society and thus create popular support for nonprofit organizations.

Both of these ideas of the development of power give insight as to how the two case study organizations have grown and sustained business in the metro-Atlanta community. While both spawned out of a community that is very engaged in the philanthropic spirit, and therefore likely to have a mutual understanding of moral pluralism, they each also stem from a long history of social movements in which power is key to garnering value in civil society.

The nonprofit sector was born from societal values. If the movers and shakers of the progressive era did not put their moral compasses together to create value in a cause, we would not have the thriving sector we see today. The study of nonprofit support systems, or giving circles, is a great way to interpret the values sustained by society. Society will support the concerns and causes which maintain the greatest value in the shared minds. Valuing the nonprofit can be seen from an outsider and insider perspective. The donations, of both time and money, demonstrate the value from the support community. The commitment and drive from the leadership of an organization is telling of the insider perspective. The concept of giving will be addressed in depth later in this essay.

The two nonprofit organizations examined for the purposes of this thesis have fairly new leadership with great ideas, plans, and goals for their respective organizations.

It is with great pleasure I was able to not only volunteer time along side these leaders, but also sit down with them for personal interviews.

The value of PAWS Atlanta can be determined largely from the apolitical animal community of which they serve. Even when animal activists have lobbied for animal rights, they have acknowledged that unlike women, people of color, and the poor, animals are an oppressed group that does not speak the language and therefore can never speak up for their own rights and wellbeing. Ultimately, animals are by default apolitical because their only chance at liberation is through their own oppressors.<sup>100</sup> From inside the organization, Nancy Longacre took time to sit down with me and discuss why only a short time ago she decided to make the move to become the director of PAWS Atlanta and what she perceives as the value of PAWS Atlanta to the metro-Atlanta community. As an organization that survives on the private donations of both time and money from a wide array of people, PAWS Atlanta is one of the lucky nonprofits that have the privilege to grow and create new programs and services to increase their value in the community. Nancy, with a past in business, has a team of administrative staff members aside from the hands-on kennel employees, who keep new ideas generating and flowing throughout the office.<sup>101</sup>

In contrast to PAWS Atlanta, RIWN seems to be much more uncertain. Because the organization is catering to a small segment of the metro-Atlanta community that is not in view of the masses, it is largely out of sight and out of mind. Like PAWS Atlanta, their director has not been in her position for more than two years and has also hired the two

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<sup>100</sup> Diane L. Beers, *For the Prevention of Cruelty: The History and Legacy of Animal Rights Activism in the United States*, (Athens: Swallow Press, 2006), 197-8.

<sup>101</sup> Nancy Longacre, (Executive Director of PAWS Atlanta), interview by Crystal Money, PAWS Atlanta, September 03, 2013.

other employees of the organization. With such a large staff turnover, the organization does not have a deep connection to their roots but they are benefiting from a fresh perspective and drive to serve their target community. The director of RIWN, Doua Kue-Morris, took the time to discuss her perceived value of the organization, as well as her dreams and aspirations for the future of RIWN. Although she is fairly new to the organization, she is a refugee herself and personally relates to the mission of RIWN. Although they are currently surviving solely on grant funding, and always chasing the next available grant opportunity, she has hope that they will soon start providing a multipurpose leadership program for the women they serve. She is proud of how many jobs and opportunities the organization has been able to provide over her time there, but stresses the need for the leadership program to be further developed. In her eyes, women are valued by their leadership skills, and the refugee and immigrant women they serve are often coming into the country from patriarchal cultures that have devalued the importance of strong and empowered women. The future Doua sees for the organization is growth, on the national and international level.<sup>102</sup>

The most critical question that can be asked of these two organizations, and of the nonprofit sector as a whole, is if not for profit, for what? Although this data demonstrates that the nonprofit sector is highly valued in society, is its purpose essential to maintaining societal structure? In the progressive era, the answer was as clear and concise yes, as the programs offered by the emerging nonprofit sector were the glue holding society together in a time of war and conflict. Today, with yet another recession in the U.S. economy, we see a renewed value in the nonprofit sector. Even those who were middle class only a

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<sup>102</sup> Doua Kue-Morris, (Executive Director of Refugee Women's Network), interview by Crystal Money, Refugee Women's Network Office, May 01, 2013.

decade ago, have become dependent upon the reduced-rate services of nonprofit organizations. Although those are large jumps in time, the answer seems to be dependent upon the general attitude of the civil society and the given political climate that has the reigns of society. From this brief generalization of history, it can be said that the nonprofit sector has a purpose in society and so long as it is functioning properly and fulfilling that purpose, society sees a need to maintain it.

Assessing the value of anything in society can quickly become an overgeneralization. The purpose of this assessment was not to pin down the exact reasons why society may value one cause over another but rather to give insight as to what our value placement says about our progression as a society. Animal rights only became a social issue in 17<sup>th</sup> century with concern for ethical treatment of horses and other farm animals,<sup>103</sup> while the struggle for gender equality and opportunity goes back much further.

## **PAWS Atlanta**

Today, animal shelters are found all over the United States and in a variety of forms. "Shelters are categorized as municipal or private shelters, rescue groups, or sanctuaries."<sup>104</sup> The municipal shelter is funded primarily by public taxes and is owned by the county or state government. Because the municipal shelter is government owned, it has the burden of accepting all animals regardless of how many animals they may already have in their care and whether or not that they have the ability to care for yet another stray animal. To prevent overcrowding, the municipal shelter will often assign an

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<sup>103</sup> Lila Miller, Veterinary Medicine, "Animal sheltering in the United States: Yesterday, today, and tomorrow."

<sup>104</sup> Ibid.

expiration date to each animal coming in its doors and promptly euthanize the animal if that expiration date comes.<sup>105</sup> Ultimately, the municipal shelter is providing a public service in exchange for the taxes that fund the organization, and this public service is to the human community.

The private shelter, the type studied most closely in this essay, is often a nonprofit organization and can file under the 501(c)(3) tax status. The private shelter does not have an obligation to serve the public and often focuses more on adopting out animals and a paying a dedicated medical staff to keep the animal population healthy. These organizations must seek private funding sources, which also gives them more flexibility to turn away abandoned animals when they reach capacity to prevent overcrowding and to control the potential spread of diseases that can run rampant in an overcrowded animal shelter.

Rescue groups and sanctuaries are also important to the animal welfare circuit. Rescue groups often have a more defined focus, such as a particular breed to which they wish to give support. Often, rescue groups will work with municipal and private shelters to carry out their missions. The sanctuary is an ultimate safe haven for those animals that cannot be rehomed. Disabled or sick animals will often end up in these types of facilities where they can receive the specialized care they need and live out their days in a loving environment among people who know how to care for them.<sup>106</sup>

The United States has more than 5,000 animal shelters both private and state owned.<sup>107</sup> According to a 2007 survey of Georgia animal shelter euthanasia rates, in

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<sup>105</sup> Lila Miller.

<sup>106</sup> Ibid.

<sup>107</sup> Statistic Brain. "Animal Shelter Statistics | Statistic Brain." Last modified August 22, 2012. <http://www.statisticbrain.com/animal-shelter-statistics/>. Date accessed April 27, 2014.

Georgia alone there are around 246 shelters with more than 80 of those being private nonprofit. The same survey estimated that 152,297 animals were euthanized in one year of 245,034 admissions, making for a 62% kill rate for the 162 shelters which responded to the survey.<sup>108</sup> This means that Georgia's kill rate is three times higher than the national average of 80,000 euthanasias per state.<sup>109</sup> This overwhelming number represents a social problem in Georgia that may or may not be answered by the no-kill shelter option. The converse of this same survey would mean that 92,737 animals were adopted out in 2007 in the state of Georgia.<sup>110</sup>

For the purposes of this capstone project, I have reviewed a private nonprofit animal shelter named PAWS Atlanta. This organization has been serving the metro-Atlanta animal community for more than forty-five years through the mission of "building a community of caring, by people helping pets, and pets helping people."<sup>111</sup> Referring to Figure 4.1, the accomplishments of PAWS Atlanta have been no small feats. Beginning in 1966 under the name Dekalb Humane Society, the group was more an organization of concerned individuals than an actual shelter. Despite having incorporated themselves away from the Atlanta Humane Society in 1967, they did not acquire the land on which the shelter sits today until 1983, opening to the public in 1989. Since then, PAWS Atlanta has served over 42,500 adopters and adoptees throughout the metro-Atlanta area.

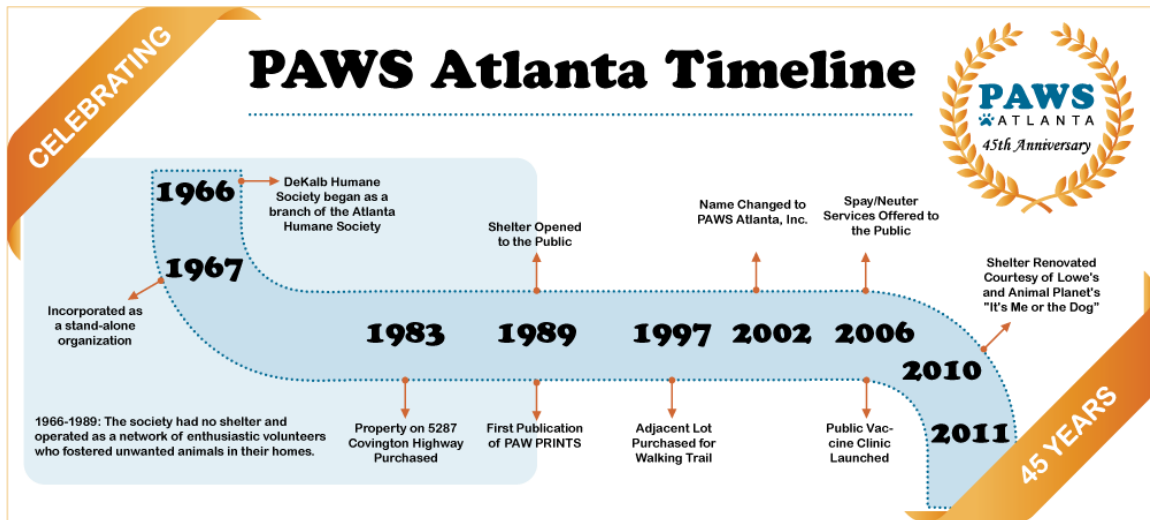
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<sup>108</sup> "Report of Findings." *Georgia Voters for Animal Welfare (GVAW) Survey of Animal Services in Georgia* (2009): Accessed April 10, 2014.

<sup>109</sup> Ibid.

<sup>110</sup> Ibid.

<sup>111</sup> PAWS Atlanta, "About Us." Last modified 2013. Accessed April 12, 2013. <http://www.pawsatlanta.org/>.

Figure 4.1<sup>112</sup>

According to the 2012 annual report, just over three hundred animals were adopted out into loving homes, with twenty-three special needs animals being placed in foster care.<sup>113</sup> Because PAWS Atlanta values the life of each animal more than the adoption rate, they make up a very small portion of the approximately 2.7 million animals adopted from shelters each year.<sup>114</sup> While the larger numbers look better on paper, the staff of PAWS Atlanta believes strongly that their community of support shares their values when it comes to adopting healthy pets out to appropriate and loving homes.<sup>115</sup>

To provide comparison to PAWS Atlanta, two municipal shelters in metro-Atlanta have in the past year come under the management of Lifeline Animal, a nonprofit organization dedicated to ending the euthanasia of healthy and treatable cats and dogs.<sup>116</sup>

In evidence of the growing trend of the no-kill movement, both Fulton County Animal

<sup>112</sup> Ibid.

<sup>113</sup> PAWS Atlanta, "2012 Annual Report." Accessed October 30, 2013.

[http://www.pawsatlanta.org/Portals/0/Word Files/Annual\\_Report\\_2012\\_Web.pdf](http://www.pawsatlanta.org/Portals/0/Word%20Files/Annual_Report_2012_Web.pdf).

<sup>114</sup> ASPCA. "Pet Statistics." Accessed April 24, 2014. <http://www.asPCA.org/about-us/faq/pet-statistics>.

<sup>115</sup> Nancy Longacre, (Executive Director of PAWS Atlanta), interview by Crystal Money, PAWS Atlanta, September 03, 2013.

<sup>116</sup> LifeLine. "About LifeLine Animal Project." Accessed May 8, 2014. <http://www.lifelineanimal.org/about>.

Shelter and DeKalb County Animal Services are now managed by Lifeline Animals. Since the management change, the Fulton County Animal Shelter boasts doubling their adoptions and as a result achieving a record low of 25.8 percent euthanasia rate.<sup>117</sup> Before Lifeline taking over, DeKalb Animal Services was euthanizing roughly half of the animals coming into their care, now they report euthanizing only 27 percent of the population. This transition also allowed the shelter to adopt out 227 animals in one month.<sup>118</sup> This not only shows the advantages of the no-kill movement, but also provides a great comparison to PAWS Atlanta who has been no-kill for many years.

In 2012, an estimated 2,864 volunteers dedicated their time to serving the mission of PAWS Atlanta in some capacity. Although they have many individuals who return time and again to walk the dogs and care for the cats, many of their volunteers come in the form of corporate and school groups.<sup>119</sup> For comparison, the Humane Society of South Coastal Georgia had 210 volunteers donating 3,819 hours of service reported in 2011,<sup>120</sup> and the Macon-Bibb County Animal Welfare logged over 5,000 donated volunteer hours for 2013.<sup>121</sup> A 2005 study showed that only 1.6% of statewide volunteer time went to environmental and animal causes, with religious institutions having the largest percentage of volunteers with 40% of all volunteer hours.<sup>122</sup> While the individual volunteers are able to provide one-on-one support for the animals, the larger groups are

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<sup>117</sup> Fulton County Animal Services. "Fulton County Animal Services - LifeLine celebrates first year managing Fulton's animal services." Accessed May 8, 2014. <http://www.fultonanimalservices.com/news-info/40-lifeline-celebrates-first-year-managing-fulton-s-animal-services>.

<sup>118</sup> "DeKalb County Animal Services - WSB-TV2 Story On DCAS!" *DeKalb County Animal Services - Home*. n.d. <http://dekalbanimalservices.com/news/33-wsb-tv2-story-on-our-improvements>.

<sup>119</sup> PAWS Atlanta, "2012 Annual Report."

<sup>120</sup> "Annual Report 2011." *Humane Society of South Coastal Georgia* (2012).

<sup>121</sup> Macon-Bibb County Animal Welfare. "Annual Report." Last modified June, 2013.

<sup>122</sup> World Volunteer Web. "Volunteering in America: State Trends and Rankings: 2002-2005." Last modified 2005. [http://www.worldvolunteerweb.org/fileadmin/docdb/pdf/2006/VIA\\_fullreport.pdf](http://www.worldvolunteerweb.org/fileadmin/docdb/pdf/2006/VIA_fullreport.pdf). (Annual reports of volunteer statistics not available for other large metro-Atlanta shelters.)



great for completing the always-present list of projects around the shelter. Maintaining over four acres of land takes a lot of work, and PAWS Atlanta recognizes that the job would be much too large if not for the dedication of thousands of eager volunteers they see coming through their doors every year.<sup>123</sup>

In terms of money, PAWS Atlanta has been fortunate to build relationships with their funding sources that continue to contribute year after year. While many humanitarian and environmental nonprofit organizations have the benefit of government and foundation grants, there are much fewer grant opportunities for animal welfare nonprofits.<sup>124</sup> The administrative staff of PAWS Atlanta recognizes this roadblock, but they do not allow it to deter them from their programs and procedures. Referring to Figure 4.2, with a total funding income of \$878,348 for the 2012 year, the distribution of the sources varies greatly but also tells a lot about the support systems backing the organization. Like the donation of time, a comparison that can be made with \$612,020 total income for 2011, with \$390,920 coming from private funding sources, of the Humane Society of South Coastal Georgia, who at the time was only beginning to transition to a no-kill shelter,<sup>125</sup> and also that of the state run facility of Gwinnett County that reported an income through fees alone of \$87,643 in 2013.<sup>126</sup> Animal shelters, private or state owned, require a lot of funding to continue to support the community, and the private donations truly make a difference in the flexibility the organization will have in their programming.

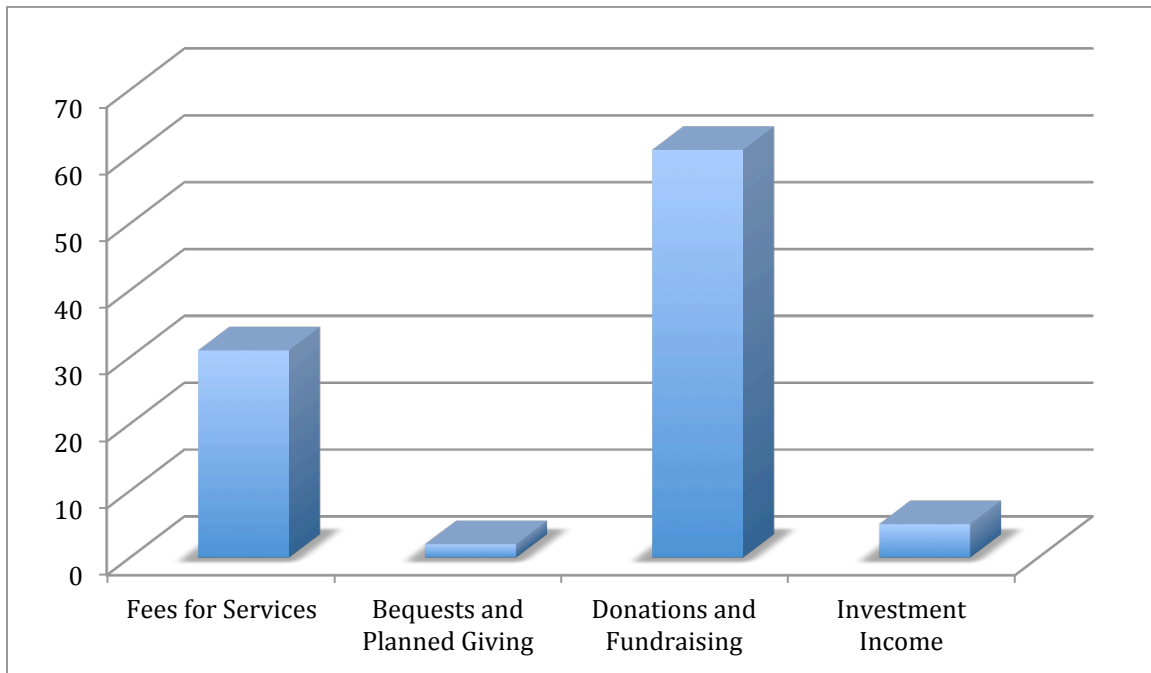
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<sup>123</sup>Ibid.

<sup>124</sup> Note that there is a line in the Georgia tax return for animal welfare through Lifeline.

<sup>125</sup> "Annual Report 2011." *Humane Society of South Coastal Georgia* (2012).

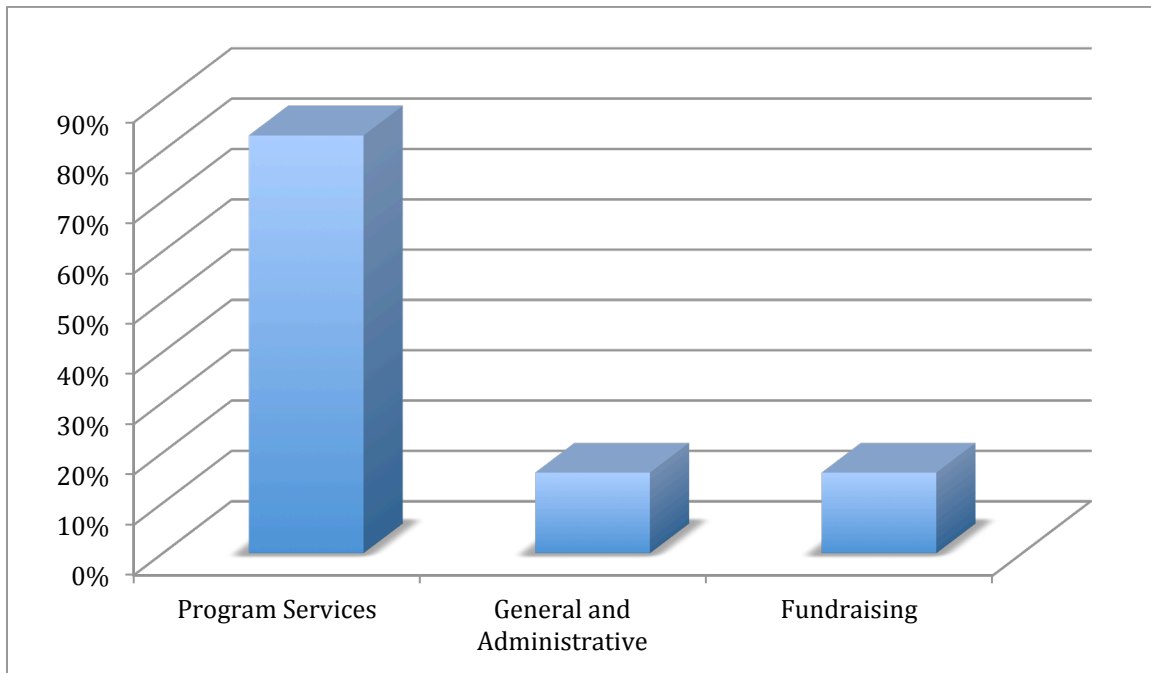
<sup>126</sup> Gwinnett County Animal Control Unit "2013 Year End." Last modified 2013.

**Figure 4.2**<sup>127</sup>

On the other side of the funding coin is the money that goes out of the organization on a daily basis to keep the doors open and the lights on. Although it takes a lot of money to keep the organization afloat, PAWS Atlanta has dedicated itself to being an organization that keeps administrative and fundraising costs to a minimum, to ensure that \$0.83 of every dollar coming into the organization is being put toward saving animal lives.<sup>128</sup> Referring to Figure 4.3, of the total \$1,171,143 expense budget in 2012, it is evident that they uphold their dedication to using the funding for its intended purposes of supporting the programs that help the animals.

<sup>127</sup>PAWS Atlanta, "2012 Annual Report."

<sup>128</sup>Ibid.

**Figure 4.3**<sup>129</sup>

In my own experience as a volunteer with PAWS Atlanta, I was able to experience both the shelter and administrative sides of the organization. As a shelter volunteer, the experience of most volunteers with the organization, I simply had to attend a two hour long orientation they offer two days a month and then I was allowed to come any time I was available or had the inkling to spend time with furry animals. A veteran volunteer and the shelter manager who explained the mission of the organization, the services offered, and the purposes of each part of the facility administered the orientation. The orientation group of twelve aspiring volunteers was toured around the campus and provided a lesson on how to properly approach shelter animals. After attending this session, I was able to freely volunteer in the shelter any time they were open to the public. Although I was only able to be a shelter volunteer on a couple of occasions, due to the demand as an administrative volunteer, the experience was not only enjoyable but

<sup>129</sup>PAWS Atlanta, "2012 Annual Report."

very simple. After signing in at the front desk, I then chose a dog that had not been walked recently and took a stroll through the lush wooded area designated for dog walks. The overall experience made me realize why PAWS Atlanta is able to acquire and keep so many dedicated volunteers without requiring a scheduled sign-up.

The majority of my time with PAWS Atlanta was spent working directly with the executive director as an administrative volunteer. Prior to our first meeting, the executive director, Nancy Longacre, already had a list of projects her office had wanted to tackle but simply did not have the manpower to take on. With her list and my skills and abilities, we quickly mapped out a schedule and timetable for a community partnership marketing plan over the next few months. Nancy saw potential in the philanthropic nature of Decatur, and wanted to seek out mutually beneficial relationships with businesses, churches, schools, and other nonprofits in the area. It was clear that PAWS Atlanta did not have a political focus when it came to the issues of animal care and advocacy, but rather they desired a more community focus. I then began coming into the office every Thursday to compile a list of potential contacts, draft a letter of intent, and eventually follow-up with any interested leads. Ultimately, the campaign resulted in various partnerships with restaurants, stores, and other nonprofits in the Decatur and greater Atlanta area, and a model for the organization to potentially use again in the future. These community relationships are valuable to PAWS Atlanta because the majority of their funding comes from private donations and, to keep that funding, their network needs to be ever expanding. Despite being an administrative office, I was reminded of the mission of the organization on many occasions when the shelter would become overcrowded with puppies suffering from curable illnesses such as parvovirus and the board room would be

converted into a temporary housing for the clinic. Because the office is an annex separate from the shelter itself, I rarely saw anyone other than Nancy. Although many other people worked in the administrative office, everyone seemed very busy and rarely in the office on the days I was in attendance.

The long-standing controversy and criticisms over the humanity of both euthanasia practices and the no-kill movement bring light to the value of an organization like PAWS Atlanta. Both sides of the discussion have valid points as to why their way is most benefiting society, but the question still remains of which is more valued by the public and is this fulfilling society's moral commitment to the voiceless community of stray animals? And in the words of Rene Descartes, "The question is not, Can they reason? nor, Can they talk? but, Can they suffer?"<sup>130</sup>

The euthanasia shelters "believe that they were judged to be morally tainted because they killed animals. They sensed they were uncomfortably tolerated at best, for carrying out such an unpleasant task and challenged, at worse, for continuing to do it."<sup>131</sup> Feeling like the enemy, the euthanasia shelters point to the terminology as the real culprit. To justify these feelings, Nicola Taylor found that shelter workers used blame displacing to shift the guilt from themselves to those who are surrendering their animals, and not fulfilling the lifelong commitment they made to the animal when they decided to take it home.<sup>132</sup> This blame game is unhealthy and it likely part of the reason the no-kill shelter came to be in existence.

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<sup>130</sup> Beers, 21.

<sup>131</sup> Arnold Arluke, "The No-Kill Controversy: Manifest and Latent Sources of Tension," *Humanesociety.org*(blog), [http://www.humanesociety.org/assets/pdfs/hsp/soa\\_ii\\_chap05.pdf](http://www.humanesociety.org/assets/pdfs/hsp/soa_ii_chap05.pdf), 68.

<sup>132</sup> Taylor, Nicola. "In It for the Nonhuman Animals: Animal Welfare, Moral Certainty, and Disagreements." *Society & Animals* (2004): 3.

Although the thought of the no-kill shelter is valued, in practice, there are many criticisms. Public interest in animal welfare and humane shelter practices has become even more prevalent since the no-kill movement began. As Lila Miller argues,

Research has shown that the longer animals are held in shelters, the more likely they are to become diseased. Historically, when animals in shelters became sick they were euthanized, but the influence of the no-kill movement and public awareness of the plight of shelter animals have led to a demand for better professional treatment and prevention strategies. Disease outbreaks in shelters often make headlines. Decisions to depopulate are heavily scrutinized and are criticized by the public, press, and veterinarians if they are undertaken without careful consideration of humane alternatives.<sup>133</sup>

This public concern not only shows a greater support for animal welfare in general but also provides much insight as to how and why the studied organization has not only lasted for more than forty years in the metro-Atlanta community, but also has grown to become a well-loved and supported organization. PAWS Atlanta recognizes the reality of animal welfare issues that can arise from keeping animals sheltered for too long. Although they are a no-kill shelter, they will euthanize if an animal is beyond rehabilitation or has no hope of a good quality life.<sup>134</sup>

The topic of the no-kill shelter is controversial not only in animal rights but affecting the community-at-large. While it can easily be seen as a noble act to promise no unnecessary deaths to the animal community, the backlash is that this may be

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<sup>133</sup> Lila Miller.

<sup>134</sup> Nancy Longacre, (Executive Director of PAWS Atlanta), interview by Crystal Money, PAWS Atlanta, September 03, 2013.

overpopulating the traditional shelters and the streets. When the Richmond, Virginia, SPCA decided to make the move from traditional euthanasia to no-kill, they received great criticism from opponents of the move who believed this would cause a disproportionate amount of animals to end up in the traditional shelters, ultimately causing more frequent animal deaths. The CEO responded with “It was sort of like we did a really good job of euthanizing animals, and it was our job, and we needed to see it as our place. I just didn’t accept the notion that we were derelict in our duty if we didn’t kill animals.”<sup>135</sup>

Critics also charged that the no-kill shelters only accept the most adoptable animals, therefore rejecting the animals that they would have otherwise had to euthanize, inflating their success rate. To this, the Richmond SPCA responded that “It is not the adoptability of the animal, it is the programs and care the no-kill shelter offers which truly makes the difference in the community.” The Richmond SPCA cites their success as a no-kill shelter to their “dedication to spay/neuter clinic, foster program, educational sessions on responsible pet ownership, and a pet food bank dedicated to supporting those owners in hardship to keep their animals.”<sup>136</sup>

Like the Richmond SPCA, PAWS Atlanta owes much of their success and value as both a no-kill shelter and a nonprofit serving the Atlanta community to the reduced-rate programs they are able to offer. While PAWS Atlanta will never have the numbers of animals of a euthanasia shelter, they pride themselves and find value in the many services that supplement the adopters and adoptees served by the organization.

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<sup>135</sup> Kim C. Thorton, "No Kill Shelter Nation? Maybe in 5 Years," *NBCNews.com*, July 09, 2009, [http://www.nbcnews.com/id/31555018/ns/health-pet\\_health/t/no-kill-shelter-nation-maybe-years/](http://www.nbcnews.com/id/31555018/ns/health-pet_health/t/no-kill-shelter-nation-maybe-years/)

<sup>136</sup> Ibid.

Another criticism of the no-kill animal shelter movement comes from an unlikely source, People for the Ethical Treatment of Animals (PETA). Despite the organization's mission to protect animals, PETA makes claims against the no-kill shelter citing that the problem with animal overpopulation does not lie at the shelter, but with the lack of animal reproductive sterilization. PETA also goes on to state that the literature for the no-kill shelter is flawed in claiming that the traditional shelter workers are the ones at fault for the epidemic, but rather the public needs to wise up to the real issue at hand and boycott breeders and pet stores in favor of adopting.<sup>137</sup>

No matter the stance on the no-kill shelter issue, the root mission of all animal shelters should be to uphold the moral obligation we have to animals. Researchers Julietta Hua, and Neel Ahuja cited in their article that, "Animal rights and conservation serve as two dominant discourses through which to figure "the just" and "the moral" when it comes to animals."<sup>138</sup> Although primates are much closer in kinship to the human than dogs and cats, humans certainly regard and care for their pets as if they are part of the family. This ethic of care as described in a study done on chimpanzee sanctuaries provides the answer as to why humans feel so responsible for the life of animals and push to move to the no-kill shelter model. The author's conclusion of the transspecies care corresponds to the idea of treating animals humanely for the purposes of valuing their life, not perpetuating their awaiting of death for the purposes of research and study.

With the animal life valued as a member of society, the concept of breed discrimination and dogfighting can be compared alongside the issues of race we have in

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<sup>137</sup> PETA, "Nathan Winograd: 'No-Kill' or No Clue?," *www.peta.org* (2012), <http://www.peta.org/living/companion-animals/nathan-winograds-redemption-kill-clue/>. Accessed April 27, 2014.

<sup>138</sup> Julietta Hua, and Neel Ahuja, "Chimpanzee Sanctuary: "Surplus" Life and the Politics of Transspecies Care," *American Quarterly*, 65, no. 3 (2013): 619-620.



this country. Breeds such as the American Pit Bull, often associated with dog-fighting and African American culture, gain a bad reputation, so much so that some local legislators have begun taking such extreme measures such as banning particular dog breeds, mandating their euthanasia, requiring muzzles, and even mandatory fence heights.<sup>139</sup> These types of regulations result in the forcible removal of beloved pets from their homes and sentencing them to death.<sup>140</sup> These actions show the value of animals to the human community, but delineate that value to those who are least feared. The idea that animals should not be valued based on their breeds, but by their individual personalities, is central to the values of the PAWS and the no-kill shelter movement more broadly.

The topic of dogfighting, despite the obvious danger to animals, also presents a negative cultural issue in the United States. As Harlan Weaver argues, dogfighting is primarily associated with low-income and minority groups, and “animal bodies have become one site of political struggle over the construction of cultural difference and help to maintain white American supremacy.”<sup>141</sup> In the example of Michael Vick, prior to the discovery of his dogfighting operation, he was described with such terms that celebrated his achievements as an athlete, but once convicted, the media felt free to describe him and his dogfighting associates in contrast to the victimized dogs as African American. This correlation shows how easily American culture is willing to shift the identity of both animals and humans.

Dogfighting is not the only place we see the cultural connotation of valuing the

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<sup>139</sup> Harlan Weaver, ““Becoming in Kind”: Race, Class, Gender, and Nation in Cultures of Dog Rescue and Dogfighting,” *American Quarterly*, 65, no. 3 (2013): 692.

<sup>140</sup> Ibid.

<sup>141</sup> Harlan Weaver, 695.

animal life over that of the human. PAWS Atlanta, being one of very few no-kill animal shelters in the state of Georgia, receives support based upon their choice to value the animal life. Being that Georgia is a state that still enforces the death penalty and still mandates animal shelter euthanasia, does this value placed in PAWS Atlanta, a no-kill animal shelter, contradict our actions by valuing life? Karl Marx would argue that behavior such as the death penalty only perpetuates savage behavior, providing an example to the public as to how life should be valued and treated.<sup>142</sup> Using Marx's point, the converse idea explains why the public would place so much value in a no-kill shelter, in hopes of perpetuating humane behavior throughout society. If violent punishment only perpetuates bad behavior, then surely supporting a no-kill shelter will perpetuate good feelings in the values held by civil society.

Yet another lens through which recent scholars have made the correlation between race and the moral obligation to animals is through the controversy of pets during the Katrina Hurricane of 2005. The controversy stems from the media's attention and sympathy to animals during the storm, and the severe lack in coverage of the actual humans who were left to fend for themselves against the storm. Kelly Oliver states,

Here again, the sympathy that could have, or should have, been directed at African Americans suffering loss and death is displaced onto their dogs, seemingly because many white Americans can feel more sympathy toward dogs than they can toward African Americans. In a sense, the sympathy for Katrina's human victims can be felt and articulated only through Katrina's dogs.<sup>143</sup>

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<sup>142</sup> Steve Stack, "Execution publicity and homicide in Georgia," *American Journal of Criminal Justice*, 18, no. 1 (1994): 26.

<sup>143</sup> Oliver, Kelly. "Hypatia Symposium: Ambivalence toward Animals and the Moral Community." *The Philosopher's Eye*. <http://thephilosopherseye.com/2012/07/09/hypatia-symposium-kelly-oliver/>. Accessed April 25, 2014

This not only shows blatant racism of American media and ultimately civil societal values, but it also says a lot about the ease by which people are able to uphold a moral commitment to animals that they can just as easily avoid or ignore when it comes to fellow suffering humans.

Evaluating the value of this organization through the lens of moral pluralism as defined by multiple scholars a previous chapter, explains why PAWS Atlanta has little to no negative criticisms from the community-at-large. With society using the concept of moral pluralism to evaluate an apolitical cause such as animals, the overall consensus will easily be that saving the lives of animals and educating pet owners is a valued by many as a service to society.

## **Refugee Women's Network**

For the purposes of this research, the humanitarian organization being studied is the Refugee Women's Network (RIWN), an organization serving the metro-Atlanta refugee and immigrant communities since 1995. Originally developed for the purpose of instilling leadership skills in newly arrived refugees, the organization has grown to incorporate various life skills workshops, as well as a micro-loan program to support refugee and immigrant women to establish small businesses.<sup>144</sup>

The world saw 45.2 million people displaced in 2012, from a variety of political and economic circumstances, with the majority coming from Afghanistan, Somalia, Iraq, Syria, and Sudan.<sup>145</sup> Of these, it was recorded that 280,996 of these refugees made their way into the open arms of the United States.<sup>146</sup> Although RIWN serves the whole metro-

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<sup>144</sup> Refugee Women's Network, "Our Services," Last modified 2012. <http://www.riwn.org/home.php>.

<sup>145</sup> The Guardian. "UNHCR 2012 refugee statistics: full data | News | theguardian.com." Last modified 2013. <http://www.theguardian.com/news/datablog/2013/jun/19/refugees-unhcr-statistics-data>.

<sup>146</sup> Ibid.

Atlanta area, the immediate location of Clarkston has been the resettlement for refugees since the 1990s, from all over the world. A one square mile southern town that was once host to the Ku Klux Klan seems an unlikely location to resettle thousands of refugees from Asia, Africa, and the Middle East, but due to its central location to Atlanta, low cost of living, and welcoming abundance of churches, Clarkston has completely changed its small town into a dynamic and diverse space.<sup>147</sup> Of the approximately 16,000 refugees who have arrived in Georgia since 2007, more than 2,300 of them were resettled in Clarkston, leaving some locals to refer to it as the “Ellis Island of the South.”<sup>148</sup> While not all citizens of Clarkston have been so accepting of this demographic change, and in fact there was an early instance of white flight, the churches have been the central founders of unity in the community. It has been argued that the influx of refugees has degraded the quality of life in the area, due to fallen property values and lowered evaluations of the schools due to the high number of non-English speakers.<sup>149</sup>

Although the term refugee has many different connotations depending on the source, RIWN does not discern between refugees and immigrants when doling out services to their clients. Despite their disregard, it is valuable to understand the meaning of the term “refugee” because they do use it in the name of the organization and therefore it reflects on how the public sees them from afar. To better understand what makes someone an immigrant or more specifically a refugee, we must look deeper into the causes of migration. Historically, the two main motivations for human migration have been efforts to achieve various degrees of religious or political freedom and economic

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<sup>147</sup> Dean, Jamie. "Cities of refuge." WORLD. Last modified April 6, 2013. [http://www.worldmag.com/2013/03/cities\\_of\\_refuge/page1](http://www.worldmag.com/2013/03/cities_of_refuge/page1).

<sup>148</sup> Ibid.

<sup>149</sup> Ibid.

gain.<sup>150</sup> The circumstances under which the need to migrate comes about is what differentiates the immigrant from the refugee. These factors may include: the duress of migration, the responses of migration, and the specific relation to refugees.<sup>151</sup> While the easy answer is that immigrants are simply migrants who may or may not be in danger, and refugees are those who are forcibly thrust into becoming migrants to save themselves and their families and are recognized as being in danger by society, the line is not distinct. Making the judgment call of who is a refugee and who is not in terms of doling out services at RIWN would be a tough position to be in. For this reason, RIWN chooses to simply lump them together and serve the impoverished, non-American, women of the metro-Atlanta area.

Although the history of the organization was not formally recorded, it is known that refugee women founded it with the idea that “Women are the glue that holds family members together. And yet when agencies resettle refugees, they put men to work, children to school and somehow the women are forgotten.”<sup>152</sup> The organization is committed to promoting “leadership, independence, and self-sufficiency, advocacy, and networking for refugee, asylee, and immigrant women.”<sup>153</sup> Over the past eighteen years, the organization has served “over 3,500 women representing forty different ethnic groups and countries of origin.”<sup>154</sup>

The network argues that its microenterprise program alone has enabled over 1,500 women to achieve their dreams of owning their own businesses and given them the

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<sup>150</sup> Haines, xiii.

<sup>151</sup> Ibid.

<sup>152</sup> Refugee Women's Network, "About Us," Last modified 2012, <http://riwn.org/mission.php>.

<sup>153</sup> Ibid.

<sup>154</sup> Ibid.

confidence to become more self-sufficient. Of the 1,500, 97% were under the poverty level at the time of their business's inception, and 95% were adults between the ages of 18-59. RIWN serves women from all over the world, and the breakdown in figure 5.1, correctly reflects the modern movements of refugees throughout the world. In all, over 140 microloans have been distributed through RIWN, totaling over \$400,000 and helping to create more than 210 jobs in the metro-Atlanta community.<sup>155</sup> The loans range from \$500 to \$15,000 and have interest rates between 7.25% and 10%. The loans are restricted for business establishment use only and the organization boasts a 92% repayment rate with their clients.<sup>156</sup> For the purposes of record keeping and grant writing campaigns, RIWN does not note the nationality of their clients, only the simplified continental categories seen in Figure 5.1.

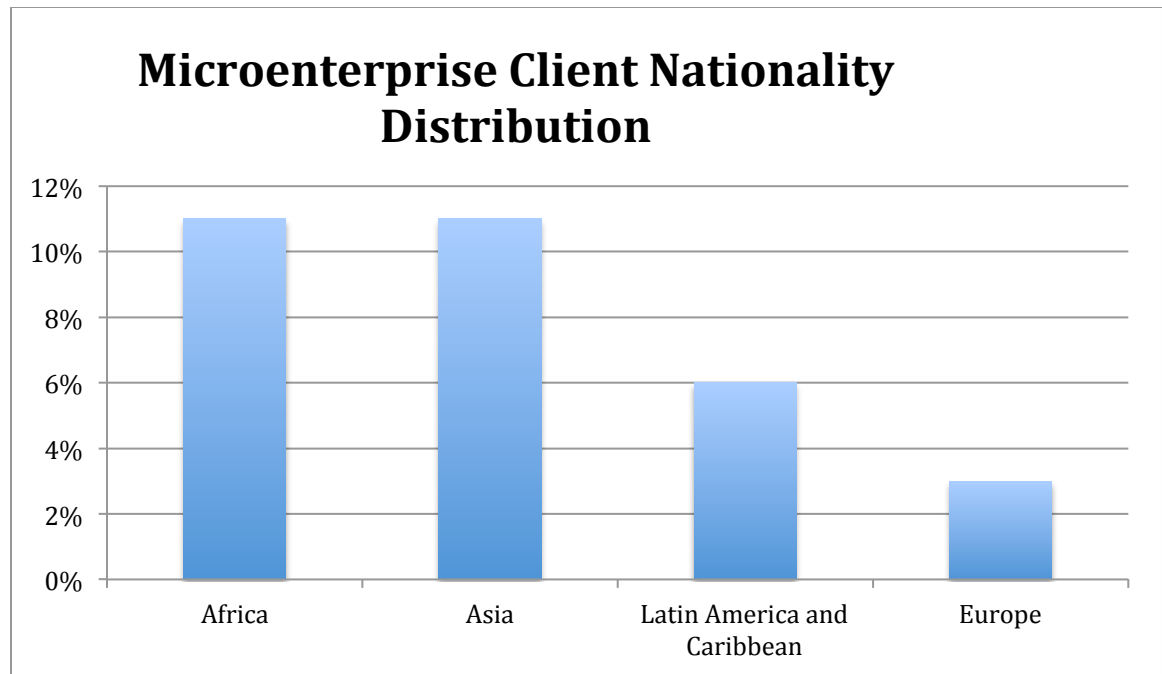
**Figure 5.1<sup>157</sup>**

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<sup>155</sup> Refugee Women's Network, "Our Impact," Last modified 2012, <http://riwn.org/ourimpact.php>.

<sup>156</sup> Refugee Women's Network. "Women's Business Center." Last modified 2013. [http://www.riwn.org/?page\\_id=23](http://www.riwn.org/?page_id=23).

<sup>157</sup> Refugee Women's Network. "Women's Business Center."



Separate from the microenterprise program is the life skills and leadership programming RIWN administers multiple days each week. The life skills classes cover such topics as: Emergency/Crisis Intervention, Housing and Money Management, Financial Literacy, Community Service, Family Healthy Relationships, Parenting Skills, Career Planning, Communication Skills, etc.<sup>158</sup> With this wide range of offerings, their goal is to “increase knowledge about how to adjust to life in America and to increase access to community resources for refugee and immigrant families.”<sup>159</sup>

The leadership programming consists of a “train the trainer” model that is meant to prepare the women to become leaders in their communities.<sup>160</sup> As the primary founding purpose of the organization, the leadership program has served over 3,600 women representing more than 40 countries. The topics covered include: personal development,

<sup>158</sup> Refugee Women's Network, "Leadership," Last modified 2012, <http://riwn.org/Leadership.php>.

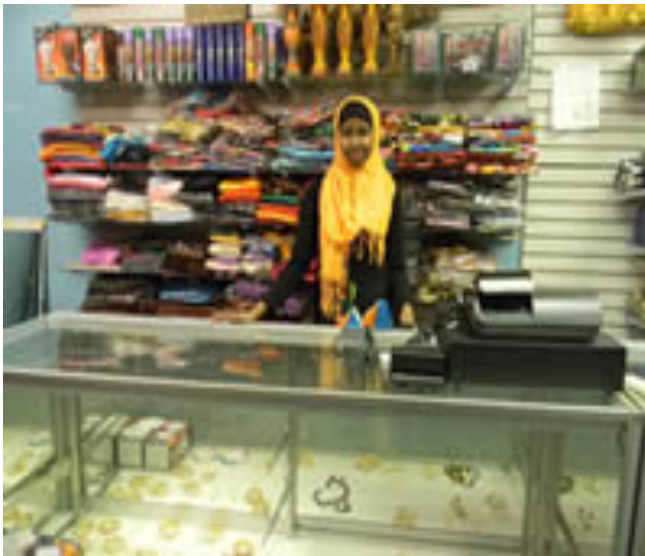
<sup>159</sup> Ibid.

<sup>160</sup> Ibid.

team building, community organizing, intercultural communication, conflict resolution, and program management.<sup>161</sup>

The refugee experience cannot be summarized or captioned with even the results of this one organization, but the following testimonies, in Figure 5.2, are examples of the lives touched by the services provided by RIWN.

**Figure 5.2<sup>162</sup>**



Daughter and mother, they came as refugees from Somalia in 2004. Mumina works at Marshalls and decided to open a clothing store with her savings. They heard about RIWN through a friend and joined the organization looking for training, technical assistance, and a loan. The loan was used to buy inventory. Today Hibaq is applying to go to college while helping her mom run the store.

Fariba is originally from Iran and came as a refugee to the United States in 2006. She came by herself, leaving her son with her family. She found a job but got injured and had to stop working. In the meantime she realized she wanted to open her own bakery. After a long process, she opened Banou Bakery, selling Barbari Bread and Tandoori Nan Bread. She has two part-time employees and sells wholesale to different stores. Her son is already here with her. RIWN helped her with technical assistance during her business journey.



<sup>161</sup> Refugee Women's Network, "Leadership."

<sup>162</sup> Refugee Women's Network, "Our Impact."



Because so many factors affect the experiences, successes, and failures of each and every refugee coming into the U.S., one cannot simply make a generalized statement about the population as a whole. The success stories of these women are wonderful and motivational to the future clients of RIWN, but do not fairly demonstrate the challenges and opportunities of the refugee experience. As Haines says,

If arriving refugees are so diverse, with such a range of political, psychological, and spiritual characteristics, tendencies, and connections, then it will be very difficult to categorize them in simple ways. Furthermore, they come from very different places, by unusual and varied passages, and with aftershocks that nonrefugees can probably never fully comprehend.

The human experience provides great insight into a culture's customs and traditions, but when you remove people from that geographical culture and place them in a hardship in a new geographical culture, you can no longer summarize their human experience so simply.

The refugee and immigrant population RIWN serves is very diverse in culture and language, often creating barriers for those who wish to learn here in the United States. RIWN recognizes this and designs all of their programming to meet the cultural and language needs of their clients. The organization also offers individual case management to assist their clients in developing a work plan and family self-sufficiency plan.<sup>163</sup> Lastly, the organization aims to create a network of support for each of their clients, hoping to replace the family and community networks each may have lost in her tragic move away from her home country.<sup>164</sup>

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<sup>163</sup> Refugee Women's Network, "Our Impact."

<sup>164</sup> Refugee Women's Network, "Leadership."

In my time as a volunteer with RIWN, I quickly realized that they were not accustomed to having administrative volunteers and were initially at a loss as to what to do with me. Like my commitment to PAWS Atlanta, I spent every Tuesday working in the office for several months. The office is located in a small office park just on the outskirts of Decatur in an area known as Clarkston. Clarkston is known for being a large refugee resettlement area and therefore the office is centrally located to many of the clients the organization serves. At the first meeting with the executive director, Doua Kue-Morris, she seemed both excited to have someone interested in helping out and hesitant to trust a student to follow through with a project. In the first few weeks I made projects for myself such as writing a code of ethics for the organization's board and developing a similar community partnership campaign as I had completed with PAWS Atlanta. Despite these attempts at helping, neither project seemed to stick and ultimately I spent my time researching and compiling information for grant writing campaigns.

With a staff of only three, each has their own specific job, and essentially have no contact with one another. Doua writes the grants and keeps the organization afloat on the administrative end, the microloans manager meets with clients and sets up payment plans tailored to specific needs, and the leadership and skills workshop manager creates the curriculum of workshops as well as executes them both in the small boardroom of the office and at homes of volunteer hosts in the target community. While they had organizational meetings scheduled for every Tuesday, I only ever witnessed said meeting once, my very first day of volunteering. While ideally they would at least write their whereabouts on a board found in the boardroom so that each could locate the other

throughout their busy workdays, that system too seemed to fail and more than once I would show up as scheduled to a dark and locked office.

My contact with the actual refugee clients was minimal both due to language barriers and because Doua preferred that I work on more administrative tasks. Unlike PAWS Atlanta, RIWN was not interested in building a relationship with the philanthropic community of Decatur, but rather they focused their energy on applying for the ample grants offered for humanitarian causes. While this keeps the organization afloat and fulfills their mission of serving the refugee women community, it also keeps them constantly searching for the next grant opportunity.

Despite the large refugee population in the area, RIWN does not have a large presence in the metro-Atlanta area outside of the niche community that they serve, but a similar organization in metro-Atlanta has been more present in the public eye and recently covered in news media. According to their website:

Tapestri Inc. is dedicated to ending violence and oppression in refugee and immigrant communities, using culturally competent and appropriate methods. As advocates for immigrant and refugee families affected by domestic violence, sexual assault and exploitation, Tapestri Inc. is committed to using education, community organizing, direct services and advocacy to improve the lives of those it serves.<sup>165</sup>

Tapestri Inc., while not exactly like RIWN, does reach into the niche, under supported, and highly political community of refugee and immigrant women in an effort to create a community of support and safety. The organization has been commended on their role as first responders to trafficked peoples found in the metro-Atlanta community, but housing, clothing, medical care, and emotional support are only the beginning of what

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<sup>165</sup> "About," *Tapestri.org*, 2010, <http://www.tapestri.org/about-us/who-we-are/>.

these victims need.<sup>166</sup> It is not only through the organization's partnerships with legal support groups that they are able to truly make a difference in the human trafficking issue in the metro-Atlanta area. It is their ability to partner with complimenting organizations throughout metro-Atlanta that allows this organization to not only keep their issue and mission in the public eye but also garner support for the cause.<sup>167</sup>

The financials of RIWN are not made as public as the annual report released by PAWS Atlanta, but according to their 2012 Guidestar report, the organization had a total revenue of \$279,792, with expenses being \$192,539.<sup>168</sup> Because RIWN does not seek private funding, this revenue is the product of loan fees and interest, and grant and foundation awards. To compare, Tapestri's total revenue for the 2012 fiscal year was an astounding \$997,129,<sup>169</sup> and The Global Village Project, a school for refugee girls, had 2012 revenue of \$333,871.<sup>170</sup> Both of these organizations seek and accept private donations as well as volunteers to maintain and grow their organizations. Something can also be said for the drastically different levels in emotions when it comes to the issues Tapestri and RIWN serve. It is likely that Tapestri garners more support from the metro-Atlanta community because the issue of human trafficking is a hot button issue in the media as well as involving national and international law. RIWN's focus on business

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<sup>166</sup> Gwynedd Stuart, "Out of the shadows of modern day slavery Georgia's human trafficking victims get relief from local organizations," *Creative Loafing Atlanta*, August 11, 2011, <http://clatl.com/atlanta/georgias-human-trafficking-victims-get-relief/Content?oid=3831515>.

<sup>167</sup> Kathryn Dennis, "Media Outcry Necessary for Halting Human Trafficking," *Global Atlanta* (blog), June 20, 2013, <http://www.globalatlanta.com/article/26335/media-outcry-necessary-for-halting-human-trafficking/>.

<sup>168</sup> GuideStar. "Nonprofit Report for REFUGEE WOMENS NETWORK INC." Last modified 2012. <http://www.guidestar.org/organizations/58-2369796/refugee-womens-network.aspx>.

<sup>169</sup> GuideStar. "GuideStar Exchange Reports for TAPESTRI INC." Last modified 2012. <http://www.guidestar.org/organizations/04-3678798/tapestri.aspx>.

<sup>170</sup> Global Village Project. "2013 Annual Report." Last modified 2014. [http://globalvillageproject.org/wordpress/wp-content/uploads/2013/10/GVP-Annual-Report-2013\\_Final-copy.pdf](http://globalvillageproject.org/wordpress/wp-content/uploads/2013/10/GVP-Annual-Report-2013_Final-copy.pdf).

development, while vital to the success of refugee resettlement, does not have the same emotional strings throughout civil society.<sup>171</sup>

Unlike the apolitical nature of animals, women, and specifically refugee and immigrant women are not so easily addressed and more importantly supported by the public-at-large. RIWN is dealing with issues of gender, race, and class inequality. By addressing each of these issues, the civil societal value of this organization shows through.

An important issue that RIWN addresses through its programming is a sense of gender equality that they may not have been familiar with in their home country. While it still can be contested that the United States is not gender equal, there are many lessons these women can learn from the American woman's status and confidence that will get them far living in this country. The two theories that best explain this benefit of RIWN is doing gender (binary logic) and undoing gender (unitary logic).<sup>172</sup>

Doing gender is best described in the context of the organization:

How gender is practiced in organizations, and how organizations prescribe certain gender practices, has been studied for some time. Many theorists have theorized gender as a dual process that is on the one hand enshrined in gendered organizational practices, and on the other is practiced daily in organizations. In this perspective the practices and the practicing of gender

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<sup>171</sup> The topic of sex trafficking is highly conflicted and there is a great deal of scholarly literature critiquing the efforts of organizations and support for organizations such as Tapestri. Dr. Laura Agustin's controversial text *Sex at the Margins: Migration, Labour Markets and the Rescue Industry* is a prime example of such critical literature. Agustin argues that the anti-trafficking movements limit freedom of movement and do not consider the lives of the women, only the social implications of the action of sex trafficking.

<sup>172</sup> Elisabeth Kelan, "Gender Logic and (Un)doing Gender at Work," *Gender, Work, and Organization*, 17, no. 2 (2010): 174-194, <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-0432.2009.00459.x/full> (accessed February 17, 2014).

influence each other. Gherardi theorized gender as a social practice that functions to create gender difference.<sup>173</sup>

With this definition, we are able to apply gender to the civil societal environment and dissect its effects. “Doing gender approaches have been useful to show that gender is not a property of person but a process that people enact in everyday situations.”<sup>174</sup> This idea of doing gender is present all over the world, but even more prevalent in many of the developing countries from which the RIWN clients are coming.

The other side of this argument is the theory of undoing gender that can be described as both the neglect of gender roles or seeking for true equality beyond gender. Examples of this theory are:

women in leadership positions who no longer do femininity in their leadership roles. These women supposedly do not update their feminine gender identity because they have to fulfill a masculine work script. They are thus no longer doing femininity, and gender, according to Hirschauer, is no longer relevant.<sup>175</sup>

RIWN is effectively undoing gender through their all-women staff and leadership within the organization. While at one time, women would not have been chosen for leadership roles in the nonprofit sector, this organization chooses to be lead and operated by a completely female staff. By choosing to focus their efforts and resources on empowering women, RIWN is effectively moving these women away from the concept of doing gender with their programs that focus on allowing women to become business owners and bread-winners. By undoing gender, they may be removing the stigmas of

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<sup>173</sup> Elisabeth Kelan, "Gender Logic and (Un)doing Gender at Work,"

<sup>174</sup> Ibid.

<sup>175</sup> Ibid.

gender roles from their home culture, but they are ultimately making it possible for these women to survive as women in the United States.

Atlanta is considered a racially diverse city, but it is by no means lacking in racial and ethnic discrimination. An organization like RIWN faces this roadblock not only in their ability to secure support and funding, but also in assisting their clients in securing skilled employment. By applying David Roediger's case study of the early Irish immigrants in the book *The Wages of Whiteness* to the case of the refugee and immigrants RIWN is servicing today, it is clear that the clients are facing a wall of discrimination being considered largely non-white and women. Roediger explains how the Irish immigrants came to the United States with hopeful ideas, but they were quickly met with ethnic and racial discrimination in securing fitting occupations. Not only were the Irish immigrants forced to take "unfavorable changes in their crafts and wages" when they arrived in this country, but they were also accused of taking the textile jobs from the native-born women workers.<sup>176</sup> This discrimination is only different from the clients RIWN assists because the Irish were able to cling to the identity of whiteness in order to remove themselves as victims of the vicious cycle of discrimination, so that they claimed rights as whites and participated the vicious cycle of discrimination against African-Americans. The clients of RIWN are largely from South American, Asian, and African countries and are not currently able to claim whiteness to escape discrimination. Instead, RIWN strives to have their clients own their own businesses as a means to use their honed skills and work directly with their own community.

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<sup>176</sup> David R. Roediger, *The Wages of Whiteness: Race and the Making of the American Working Class*, (New York: Verso, 2007), 57.

Lastly, the concern of class is possibly the most important concern the programs of RIWN both address and fight head-on. The micro-loan program is not only giving under privileged women the ability to achieve their goals and create jobs within the refugee and immigrant communities, but it is also giving them a means to support themselves and their families that will keep them from relying on the public for survival through welfare programs. Marx defines class as “a group of people sharing common relations to labor and the means of production,” and class struggle as: “these social relations between the producers, and the conditions under which they exchange their activities and share in the total act of production, which will naturally vary according to the character of the means of production.”<sup>177</sup> With these definitions and the more modern capitalist theory that describes class as an “abstract universal defined by the common attributes of its members,” it is clear that all of the clients of RIWN fall into a class.<sup>178</sup> The individual struggle of the RIWN clients is to rise out of poverty. Despite giving their clients the opportunity to work for themselves, the clients are unlikely to reach far outside of the lower class as it grows larger and the gap between it and the wealthy is wider each year. The American economy is a system of those with little and those with everything, a system that many have simply learned to accept. Despite the dreams the RIWN clients may have come into the country with, the struggle against poverty is not a roadblock that will ever be easily removed.

Although animals may be more palatable for the general public to support, it would seem that supporting an organization like RIWN would do more to further the

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<sup>177</sup> Karl Marx, *Wage Labour and Capital*, (Marx/Engels Internet Archive, 1999) <http://www.marxists.org/archive/marx/works/1847/wage-labour/index.htm> (accessed February 16, 2014), chap. 5.

<sup>178</sup> Ibid.



good of society. While they are not as publicly present as PAWS Atlanta, they are serving their mission effectively by committing their time to their target communities. The support an organization like RIWN receives is not only an investment in the future of the women benefitting from the programming, but also empowering to future generations. As the great orator, Robert G. Ingersoll, stated in the late 1800's:

If you were to leave a loaf of bread every morning at the home of one hundred poor families; if you should do this for six months, and then if you should fail to do so one morning, nearly all the members of nearly all those families would damn you and call you all kinds of names not fit for publication. They would be so angry about the discontinuance that they would forget all the good you had done.<sup>179</sup>

By this, Ingersoll means to say that supporting those in poverty is essential to society, but it is the means by which we are providing support that will ultimately either help or hurt the societal situation. By teaching the women leadership and life skills, RIWN is providing a permanent solution to a valued societal issue.

## **America Civil Society and Giving**

The act of giving and the promotion of a giving attitude are the keys to creating and maintaining a philanthropic culture. For the nonprofit sector, giving comes in many forms from a variety of sources. This chapter will explore those gifts and what meaning they hold for the case study nonprofit organizations examined earlier in this thesis.

Just as with any other business, it takes paying the bills to keep the doors open for a nonprofit organization. Steady monetary gifts are often the key to effective programming for a nonprofit but some monetary gifts come with strings attached.

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<sup>179</sup> Edward Garstin Smith, *The Life and Reminiscences of Robert G. Ingersoll*, 91.

Funding for nonprofit causes comes from a variety of arenas in American society, such as:

- Private donations
- Services rendered
- Corporate donations and grants
- Government grants
- Foundation funding.<sup>180</sup>

These funding sources are not easily acquired and take commitment from the organization's staff to seek out and secure the proper funding sources for the cause.

Private donations are those that are coming from the general public, and typically make up what is referred to in this thesis as the support community. These are private citizens and/or companies who believe strongly in the cause of the nonprofit organization and the social issue or cause it is serving. These are the ideal donations for a nonprofit organization because they have the most flexibility as to the use of the money. The support community expects that the funds will go to the cause, but rarely specify to which program or aspect of the organization the money should be allotted. Private donations rely heavily on the health of the economy; the healthier the economy the more eagerly and freely private donations are received. The rate of private donations also depends on the trust the support community has in the nonprofit organization's leadership to properly spend the money.<sup>181</sup> Methods of transparency and accountability are vital to building that trusting bond between a nonprofit organization and its private donors.

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<sup>180</sup> Lester M. Salamon, *The State of Nonprofit America*, 16.

<sup>181</sup> *Ibid.*, 16.

While every nonprofit organization is founded in grassroots passion and a desire to help a cause, the reality of the situation is that it often requires a certain level of business savvy to acquire the funds to run a successful nonprofit organization. As nonprofits move more and more into the business direction, more of their funding is coming from fees for services rendered by the organization. These services often meet the needs of the community and provided at a reduced-rate compared to the market price. After multiple economic downturns,<sup>182</sup> and policy changes involving cuts to government social welfare programs these services not only benefit the community but also supplement the decline in private donations.<sup>183</sup>

Corporate or governmental organizations generally give to a nonprofit organization with some strings attached, whether it is through grants, which the funds must be used for a particular program or service, or through direct donations. These larger grants and donations are what typically keep nonprofit organizations afloat and at operating standards. Government grants are defined as:

An award of financial assistance, the principal purpose of which is to transfer a thing of value from a federal agency to a recipient to carry out a public purpose of support or stimulation authorized by a law of the United States. A grant is distinguished from a contract, which is used to acquire property or services for the federal government's direct benefit or use.<sup>184</sup>

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<sup>182</sup> The 1990s are the exception to this as there was economic growth and cuts in federal social programs, creating a rise in the nonprofit sector.

<sup>183</sup> Lester M. Salamon, "The Nonprofit Sector at a Crossroads: The Case of America," *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, no. 1 (1999): 13.

<sup>184</sup> Grants.gov, "Glossary." <http://www.grants.gov/web/grants/support/general-support/glossary.html>.

Corporate grants are similarly defined and both typically require the funds to be utilized for a specified purpose. This type of funding also requires transparency and accountable reporting by the nonprofit leadership.

Private foundation funding is much like corporate and governmental grant funding as it often comes with stipulations. The primary difference is that foundations themselves are nonprofit entities that raise funds to support other causes that are related to their own mission. There are many types of foundations, from independent, corporation, community, or operational.<sup>185</sup> Each serves a purpose when supporting nonprofit organizations in their own way.

To give context to the rates of giving received by the case study organizations, here are the statistics for the national and metro-Atlanta levels of the nonprofit sector as a whole. Nation-wide, there close to 1.5 million registered nonprofit organizations, receiving approximately \$1.59 trillion in 2013.<sup>186</sup> In terms of donations of time about 25.4% of Americans volunteer with nonprofit organizations across the nation.<sup>187</sup> According to a 2009 survey, Georgia alone has 39,174 nonprofits registered with the IRS that all together reported a total value asset of \$95.9 billion.<sup>188</sup> These figures say a lot about the prosperity found in the nonprofit sector and the willingness of Americans to support their communities through the missions of the organizations.

To give further context to the charitable climate of Georgia, each year the citizens participate in a day of giving that results in overwhelming support for causes across the

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<sup>185</sup> Lester M. Salamon, *The State of Nonprofit America*, 17-18.

<sup>186</sup> National Center for Charitable Statistics. "Quick Facts About Nonprofits." Last modified 2013. <http://nccs.urban.org/statistics/quickfacts.cfm>.

<sup>187</sup> Ibid.

<sup>188</sup> The Georgia Center For Nonprofits. "The Economic Impact of Georgia's Nonprofit Sector." Last modified 2014. <http://www.gcn.org/tools/The-Economic-Impact-of-Georgias-Nonprofit-Sector>.

state. On the single day of November 13, 2013, 11,257 Georgia citizens gave \$1,448,233 to 1,720 nonprofit organizations, an 85% increase in giving from 2012.<sup>189</sup> As if these numbers did not say enough about the value systems of Georgia citizens, the top two organizations with the most donors were animal shelters: Furkids and Atlanta Pet Rescue and Adoption. This proves animals are a high priority in Georgia, despite the current standing on the euthanasia mandates. Also pertinent to this capstone thesis is the second highest receiving organization of The Global Village Project, a Decatur based school for refugee girls.<sup>190</sup> Although this type of giving cannot happen everyday, it certainly gives context to the resources available to support the nonprofit sector in the state of Georgia.

When it comes to the case study organizations, PAWS Atlanta seeks funding in all of the categories listed above, except grants. The executive director identified the reason for this as being because there are not many grants offered to the causes serving the animal causes, but rather the majority of grant funding is earmarked for the humanitarian division of the sector.<sup>191</sup> Despite this administrative roadblock, the organization has found many other avenues of funding opportunities, and have more flexibility in their programming than many other organizations because of it.

Through social media and general Internet available outlets, PAWS Atlanta goes to great lengths to establish trust with their donors, with methods of transparency and accountability. They have a large support community of private donors who not only regularly donate to the organization but many have also bequeathed parts of their estate to the mission PAWS Atlanta serves. To keep the trust of their support community, PAWS

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<sup>189</sup> The Georgia Center For Nonprofits. "Give Where You Live." Last modified 2014. <http://www.gcn.org/articles/Give-Where-You-Live>.

<sup>190</sup> The Georgia Center For Nonprofits. "Give Where You Live."

<sup>191</sup> Nancy Longacre, (Executive Director of PAWS Atlanta), Interview by Crystal Money.

Atlanta not only releases an annual report that outlines all of their financial and program figures, but the executive director herself spends much time keeping their website and Facebook updated with the most current news happening around the organization. The leadership is quick to report a successful fundraising event's earnings, making the donations figure public, as well as praising their support community for all of their hard work and dedication to the mission of saving animal lives.<sup>192</sup>

Another large part of PAWS Atlanta's funding comes from the services they offer. When someone adopts a pet, they pay from \$100.00 to \$225.00 for a dog and \$50.00-\$125.00 for a cat.<sup>193</sup> This cost is not meant as a purchasing price for the animal but rather to offset the organization's cost of keeping the animal healthy and providing them with any necessary medical attention. Since 2006, the organization has also offered a reduced rate clinic on designated days each month. This clinic is open to the public and provides a variety of necessary services such as sterilization and vaccinations. PAWS Atlanta understands the cost of caring for a pet can be burdensome, but by providing this reduced rate clinic, they hope to keep the community's animal population healthy and create more healthy and happy homes for their adoptees.<sup>194</sup>

Unlike PAWS Atlanta, Refugee Women's Network takes great advantage of the many humanitarian grant funding opportunities offered, to the point where they do not typically dedicate effort to securing any other type of funding listed above. Finding appropriate funding takes a lot of hours, a luxury the leadership of the organization does

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<sup>192</sup> Nancy Longacre, (Executive Director of PAWS Atlanta), Interview by Crystal Money.

<sup>193</sup> PAWS Atlanta, "About Us." <http://www.pawsatlanta.org/>.

<sup>194</sup> Ibid.

not have at this time or does not set as a priority.<sup>195</sup> When questioned about the climate of grant funding competition between nonprofits in Georgia, Doua responded by saying, “There aren’t really any other organizations serving refugee women in this way in Georgia, there are some that cater to other needs, but we are focused on business development.”<sup>196</sup> Because they do not see other organizations as a threat to their funding source, the leadership of RIWN does not have any sense of urgency in seeking non-grant sources.

The issues of sole grant funding raises many critiques in the realm of nonprofit funding. The reliance upon grant funding is not only taking the organization away from its initial grassroots cause, but is creating the problem of perpetuating what the organization, INCITE!, refers to as “pursuing funding despite the less-than-perfect match as a necessary means of staying open.”<sup>197</sup> The fight for grant and foundation funding is not only time consuming and exhausting as a primary means for an organization to stay afloat, but often the foundations offering the funding are simply looking for the best packaged success stories to share to improve their own public relations.<sup>198</sup> With all of the strings that come attached to grant and foundation funding, the mission of the organization is not always being served but rather the reputation of the funder. Organizations such as INCITE! and RIWN are all too familiar with this funder oriented support system and both cite issues that arise when reliance is on these types of funding. INCITE! found out early on that things are not always what they seem when they

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<sup>195</sup> Doua Kue-Morris, (Executive Director of Refugee Women's Network), Interview by Crystal Money.

<sup>196</sup> Ibid.

<sup>197</sup> INCITE! Women of Color Against Violence, *The Revolution Will Not Be Funded: Beyond the Non-profit Industrial Complex*, (Cambridge: South End Press, 2007), 92.

<sup>198</sup> Ibid.

received a generous funding offer from Ford, if only they will specifically not include a segment of their target clientele, disillusioning them from the grant funding system.<sup>199</sup> As stated by Doua, “The vision of the founding directors was to make this a national network, where women from all over the U.S. would see RIWN as a resource, a hub, a center, and that is my dream, but we are still a long ways away from it.” RIWN still actively relies on grant funding, despite their complaints of stagnant programming and lack of flexibility.<sup>200</sup>

Although the organization offers many classes, workshops, and services to the refugee clients (or clientele) they serve, they could not dream of charging fees to their clients, as the clients are usually greatly impoverished and would not be able to attend, defeating the purpose of their organizational mission.<sup>201</sup> To avoid this, the organization either teaches the classes and workshop themselves, or asks professionals to volunteer their time.

The “helping others to help themselves” method of RIWN is easily relatable to the views of neoliberalism and liberal feminism. Liberal feminism, not to be confused with neoliberalism, is the idea that women should be able to represent themselves equally outside of the norms society places upon them through institutional ideas such as neoliberalism.<sup>202</sup> Through providing refugee women with a means to support herself outside of the home, RIWN is instilling in their clients a liberal feminism that equates

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<sup>199</sup> INCITE! Women of Color Against Violence, 1-2.

<sup>200</sup> Doua Kue-Morris, (Executive Director of Refugee Women's Network), Interview by Crystal Money.

<sup>201</sup> Doua Kue-Morris, (Executive Director of Refugee Women's Network), Interview by Crystal Money.

<sup>202</sup> Peck, 83.



their worth with their status employment outside of the home.<sup>203</sup> This same sense of feminism moves the women who are likely coming from patriarchal societies into an unfamiliar mindset outside of the family values setting and into the marketplace. According to Peck's critique of Oprah, the RIWN is operating just as Oprah would advise, without self-pity and in full force of self-sufficiency, because "the women's movement is relevant only for working women."<sup>204</sup> Peck describes this as a neoliberal idea because it pits housewives against working women.

More importantly, RIWN is riding the line between perpetuating the neoliberal agenda, while still relying on governmental grants to support their programs. The core mission of the organization is to provide the refugee and immigrant community with a means to join the free-market, while not completely removing them from their own communities. While this is exactly the type of neoliberalism Oprah supported, the organization's reliance on government and foundation grant funding hinders the true progress of the mission.<sup>205</sup> Referring to the previously mentioned definition of neoliberalism as understood by Peck, RIWN is pushing their clients to help themselves to be a part of the normative free market system, feeding the social evaluation of refugee success as explained by Haines.<sup>206</sup> By urging their clients to be self-sufficient, RIWN is able to not only justify their programs as helping refugees be successful in adjusting to U.S. cultural customs, but more importantly, they are helping them not fail.<sup>207</sup>

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<sup>203</sup> Peck, 41.

<sup>204</sup> Ibid., 64.

<sup>205</sup> Peck, 7-8.

<sup>206</sup> Definition can be found in the Literature Review chapter. The main system of evaluation of refugee success is through financial independence.

<sup>207</sup> Haines, 157.

While money is a vital asset when it comes to running a successful nonprofit organization, many could not function properly without the generous donation of time. In many nonprofit organizations, it could be said that time is worth more than money.

“There is no field of activity which has, or should have, higher standards of fiduciary responsibility than the voluntary sector.”<sup>208</sup> In 2012, the average American’s one hour of volunteer service was worth \$22.14.<sup>209</sup> This figure was determined through the following equation:

The value of volunteer time is based on the hourly earnings (approximated from yearly values) of all production and non-supervisory workers on private non-farm payrolls average (based on yearly earnings provided by the Bureau of Labor Statistics). Independent Sector indexes this figure to determine state values and increases it by 12 percent to estimate for fringe benefits.<sup>210</sup>

This calculation not only shows the great savings the nonprofit sector receives through donated time but it also gives the nonprofit sector a way to understand the monetary value of their volunteer workforce.

It has been revealed that more people are volunteering more of their time today than they did a generation ago, but they are no longer dedicated solely to a single cause; rather they spread out their time where they feel it is needed most. “Voluntarism, occupying the time, the talents, and the dedication of, at the very least, a quarter of our total adult population, and supported by more than 25 billion dollars a year for every type

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<sup>208</sup> Gordon Manser, and Rosemary Higgins Cass, *Voluntarism at the Crossroads*, 72.

<sup>209</sup> Rick Cohen, *Nonprofit Quarterly*, "What's an Hour of Volunteer Work Worth?" Last modified May 01, 2013, <http://nonprofitquarterly.org/policysocial-context/22218-what-s-an-hour-of-volunteer-work-worth.html>.

<sup>210</sup> Rick Cohen, *Nonprofit Quarterly*, "What's an Hour of Volunteer Work Worth?"

of civic, charitable, educational, and cultural endeavor.”<sup>211</sup> A study of the voluntary nature of Americans would not be complete without acknowledging both the eagerness with which citizens answer the call to action, as well as the never-ending list of causes putting out that call each year.

Studies have shown that volunteerism is always at its height before, during, and after a time of war. Salamon believes that “voluntary associations are needed especially critically in democratic societies to create artificially what the equality of conditions makes it extremely difficult to create naturally, namely, a capacity for joint action.”<sup>212</sup> This would mean that voluntarism is not only a determining factor in the value placed in a nonprofit organization, but also a vital part of our societal system of need, support, and relief. Americans do not simply give away their time; they intentionally donate their time because it is needed.

Volunteerism is a means by which a variety of people can give back to their community. A 2012 study showed that, in Atlanta alone, there were 1.2 million volunteers, donating 133.2 million hours of time to causes across the city. The age range of these volunteers is almost evenly divided between 9.2% for 75+ years of age and 16.8% for those 45-54 years of age. The top five volunteer activities in Atlanta in 2012 were food collection and distribution at 25.9%, fundraising at 23.7%, general labor at 18.3%, mentoring youth with 18.1%, and tutoring or teaching coming in at 17.9%.<sup>213</sup> The connection between volunteerism and the ability to have a voice and effect in your community is strong:

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<sup>211</sup> Manser, and Higgins Cass, *Voluntarism at the Crossroads*, 47

<sup>212</sup> Lester M. Salamon, *The State of Nonprofit America*, 9

<sup>213</sup> Volunteering and Civic Life in America. "Atlanta Profile." Last modified 2012. <http://www.volunteeringinamerica.gov/GA/Atlanta>.

There are powerful societal forces, which also operate to affect the shape of voluntary effort. Among them are the increasing scale of our society – in population, urbanization, and the centralization of power in government, labor, and industry; the increasing acceptance of the concept that all people – young, old, black, white, men and women of every ethnic, racial, and religious background – have a right to participate in decisions affecting them; the increasing interdependence of all persons, nationally and internationally.<sup>214</sup>

This not only shows the connection between the urge all citizens have to have a voice in society and the opportunity provided by volunteerism but it also demonstrates the diversity within society.

As every other aspect of American culture, volunteerism as evolved through the decades. Manser and Higgins Cass sees volunteerism as the core of philanthropic giving.

We believe that everyone understands that voluntarism, as we know it, would collapse overnight if all volunteers were to withdraw from their myriad activities. What may not be so widely understood is the incalculable damage that would follow a declining trend in the numbers of volunteers.<sup>215</sup>

Like donations, volunteers also come in a variety of forms. “No discussion of voluntarism would be adequate without recognition that the exciting panoply which it encompasses in our nation arises from the diverse needs, interests, desires, and goal which have left to the creation of every type of group imaginable.”<sup>216</sup> The following types of volunteers are a broad categorization for the purposes of distinguishing the intentions of each type:

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<sup>214</sup> Manser, and Higgins Cass, *Voluntarism at the Crossroads*, 12.

<sup>215</sup> *Ibid.*, 64.

<sup>216</sup> *Ibid.*, 53.

- Service Volunteers – People helping people directly at the source of the need
- Public issue/advocacy volunteers – People who take a more political response to the root of the need
- Consummatory/Self-expressive volunteers – People who are not altruistic but rather volunteer for the fun or fellowship
- Occupational/economic self-interest volunteers – People who are not altruistic but volunteer to advance their own careers or status in the community
- Fund-raising volunteers – People who are specifically involved in the fund-raising process.<sup>217</sup>

For PAWS Atlanta, volunteers are absolutely vital. While the executive director says that, without the volunteers, they could still function as an organization, she acknowledges how incredibly difficult that task would be and gives much credit to the dedicated volunteers who give their time in their dedication to the animals.<sup>218</sup> From a nonprofit perspective, it says a lot that PAWS Atlanta never has to require a commitment from their volunteers, but rather allows them to simply show up when they are able. This level of trust between the organization and the support community shows the dedication stemming from both sides of the relationship.

Being a PAWS Atlanta volunteer is actually an enjoyable experience for an animal lover. The primary volunteer responsibilities are to take the dogs on long walks through the wooded walking trails on the campus of the organization and to play with the cats in the cat cottage. These tasks are more pleasurable than many other volunteer

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<sup>217</sup> Manser, and Higgins Cass, *Voluntarism at the Crossroads*, 51-52.

<sup>218</sup> Nancy Longacre, (Executive Director of PAWS Atlanta), Interview by Crystal Money.

opportunities at other nonprofit organizations, giving the organization even more appeal to potential volunteers in the surrounding community.

It is the pleasurable experience of volunteering at an animal shelter that has the advantage over a humanitarian aid organization that requires more highly trained volunteers. While nearly anyone can walk a dog or play with a cat, RIWN requires the volunteered time of professionals in the field of green card assistance or small business training to provide the services needed by their clients. Because volunteer manpower is so vital to the nonprofit sector, it is obvious how an animal shelter can flourish more quickly and more abundantly than a refugee support organization. Unfortunately, RIWN was not as interested in having me volunteer, nor anyone else for that matter. For them, a volunteer means more management work from the staff than simply doing the work themselves.

RIWN does not put much faith in the power of volunteers. They will sometimes ask a professional to donate their time to administer a class to fulfill the requirements of a grant but rarely does the leadership seek volunteers to assist with projects throughout the organization. Similar to their funding strategy to come in under the radar, much of the community in which the organization resides is unaware of the organization, and therefore unable to volunteer. Without soliciting volunteers and also riding under the radar in the community, this organization will never become an organization that relies on volunteer workers, greatly limiting their growth potential. Although the three paid employees do manage to accomplish a lot themselves, the organization needs more helping hands to push it to the next level and grow beyond the stagnant status they have been at since they began in 1995. To contrast RIWN's disinterest in volunteers, Global

Village Project boasts 174 volunteers giving 8,800 hours of service to their one-on-one tutoring program in 2013.<sup>219</sup> This shows that there is interest in the community to give time to the refugee causes in the metro-Atlanta area, and could potentially serve as inspiration for RIWN.

No matter the form, donations are a vital asset to running an effective nonprofit organization. The case studies are great contrasting examples as to how both funding and volunteers can be utilized to serve the mission of an organization, while also garnering value in civil society.

## **Conclusion**

Although values fluctuate and morph as civil society changes and grows, evaluating the values of civil society against the theoretical norms will always be an effective means to gauge where it stands at that time. Through this research, it is clear that an animal organization is valued more by civil society simply because they are a safer, easier, and more pleasurable cause to rally behind than that of a niche human group like a refugee support organization. While everyone can relate to an animal suffering, few, especially in the United States, are able to personally relate to an economically struggling refugee, putting these types of causes in the shadows of society.

More than how civil society reacts to a particular cause or organization, is how the organization is utilizing all of what their specific support community has to offer. The means by which an organization flourishes is a testament not only to the support system but also the true need that exists in the community. Although the civil societal values may

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<sup>219</sup> Global Village Project.

seem unfair based on this research, it is telling of how we can move forward as a country to better our neighbors, our communities, and ourselves.

In conclusion, although the nonprofit sector is a thriving and an essential part of the United States civil society and economy, there are flaws in the distribution of resources due to construed values of the Western world. Some organizations in the sector are thriving due to many aspects such as their drive, mission, and available support community, while others remain stagnant and simply continue to exist at the same rate as when they began. It is truly a relationship between the process and product that give any nonprofit organization's mission life and value in the United States. As the Western world advances into the next era of civil equality and understanding, so will the distribution of support towards the nonprofit sector.



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